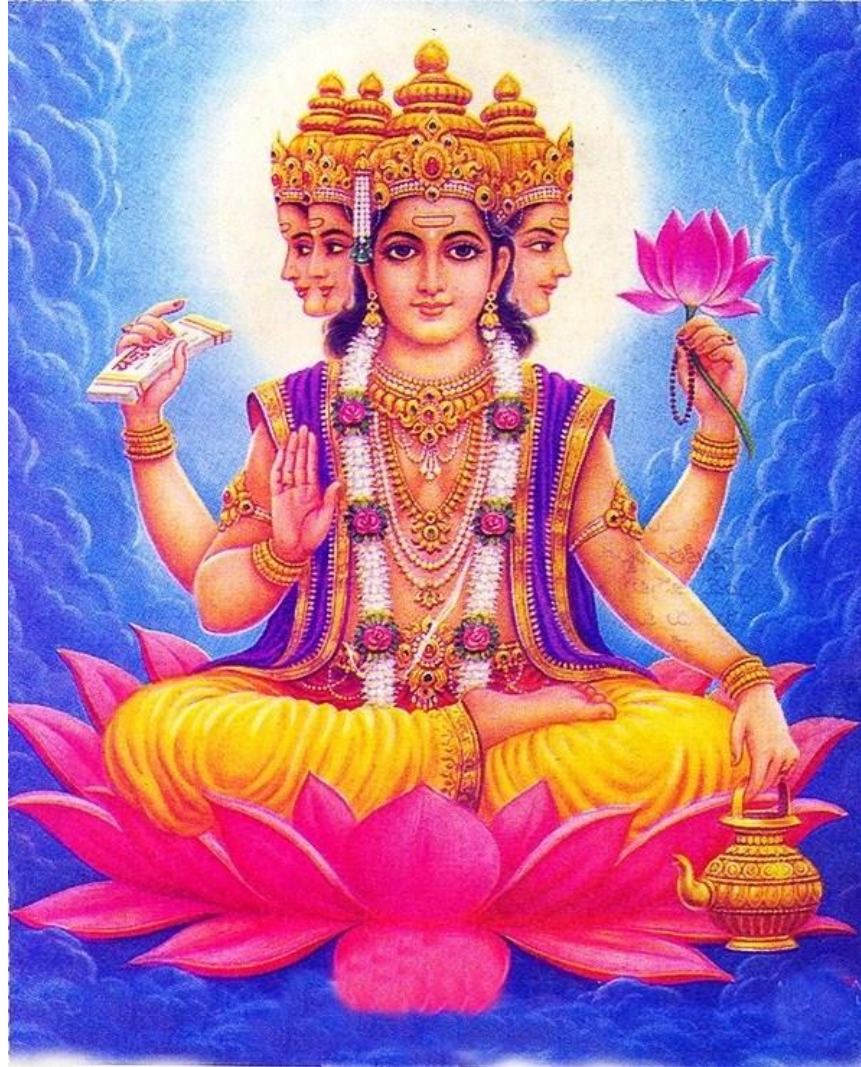


# KAIVALYA UPANISHAD



## **SHANTI MANTRA**

**Om bhadram karnebhih srunuyama devah I**

**Bhadram pasyemaksabhiryajatrah I**

**Sthirair angaistustuvagmsastanubhih I**

**Vyasema devahitam yadayuh I**

**Svasti na indro vrddhasravah I**

**Svasti nah pusa visvavedah I**

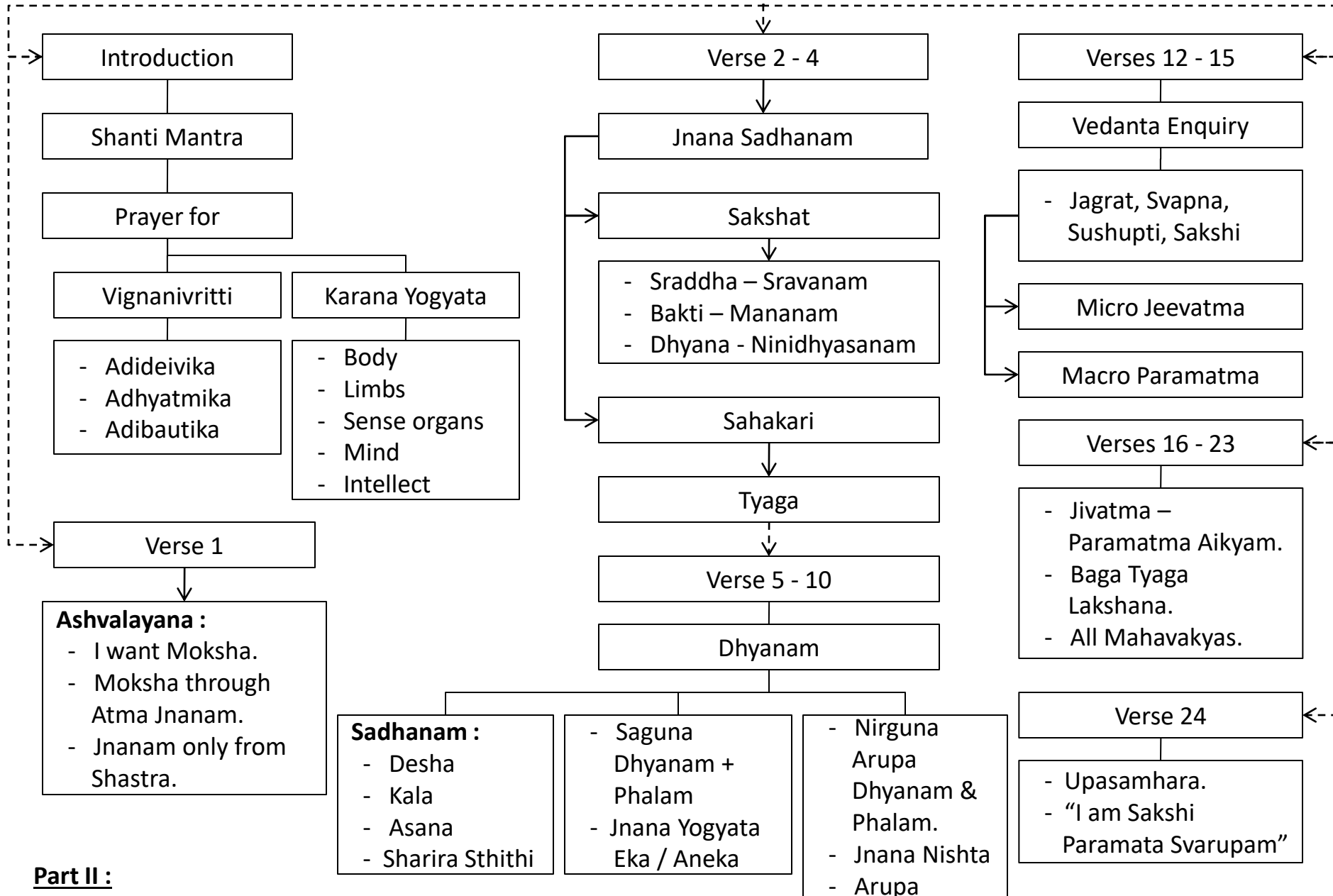
**Svasti nastarksyo aristanemih I**

**Svasti no brhaspatirdadhatu I**

**Om santih santih santih II**

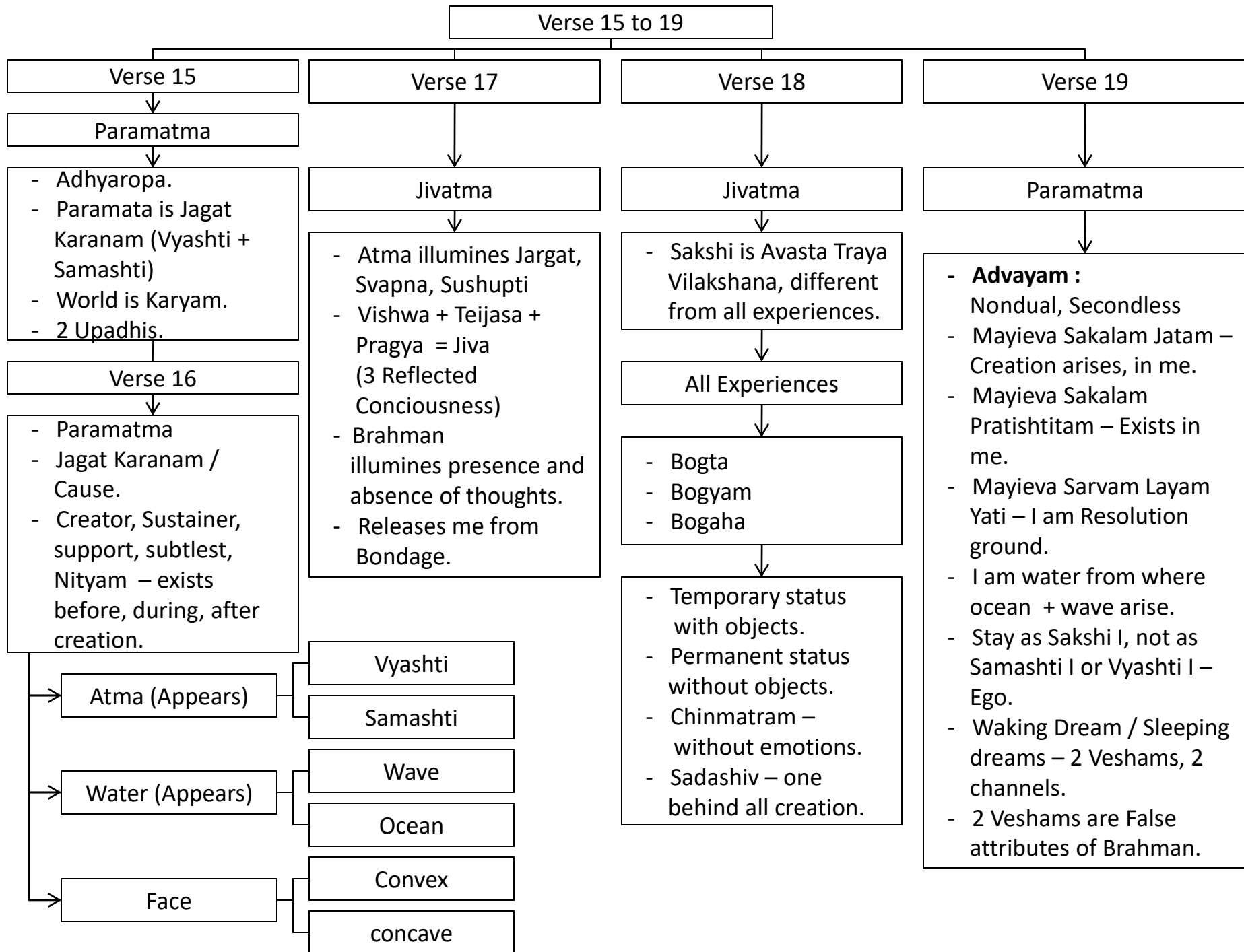
*Om, O worshipful ones, may our ears hear what is good and auspicious! May we see what is auspicious! May we sing your praise, live our allotted span of life in perfect health and strength! May Indra (who is) extolled in the scriptures, Pushan, the all-knowing Trakshya, who saves from all harm, and Brihaspati who protects our spiritual lustre, vouchsafe prosperity in our study of the scriptures and the practice of the truths contained therein! Om peace, peace, peace!*

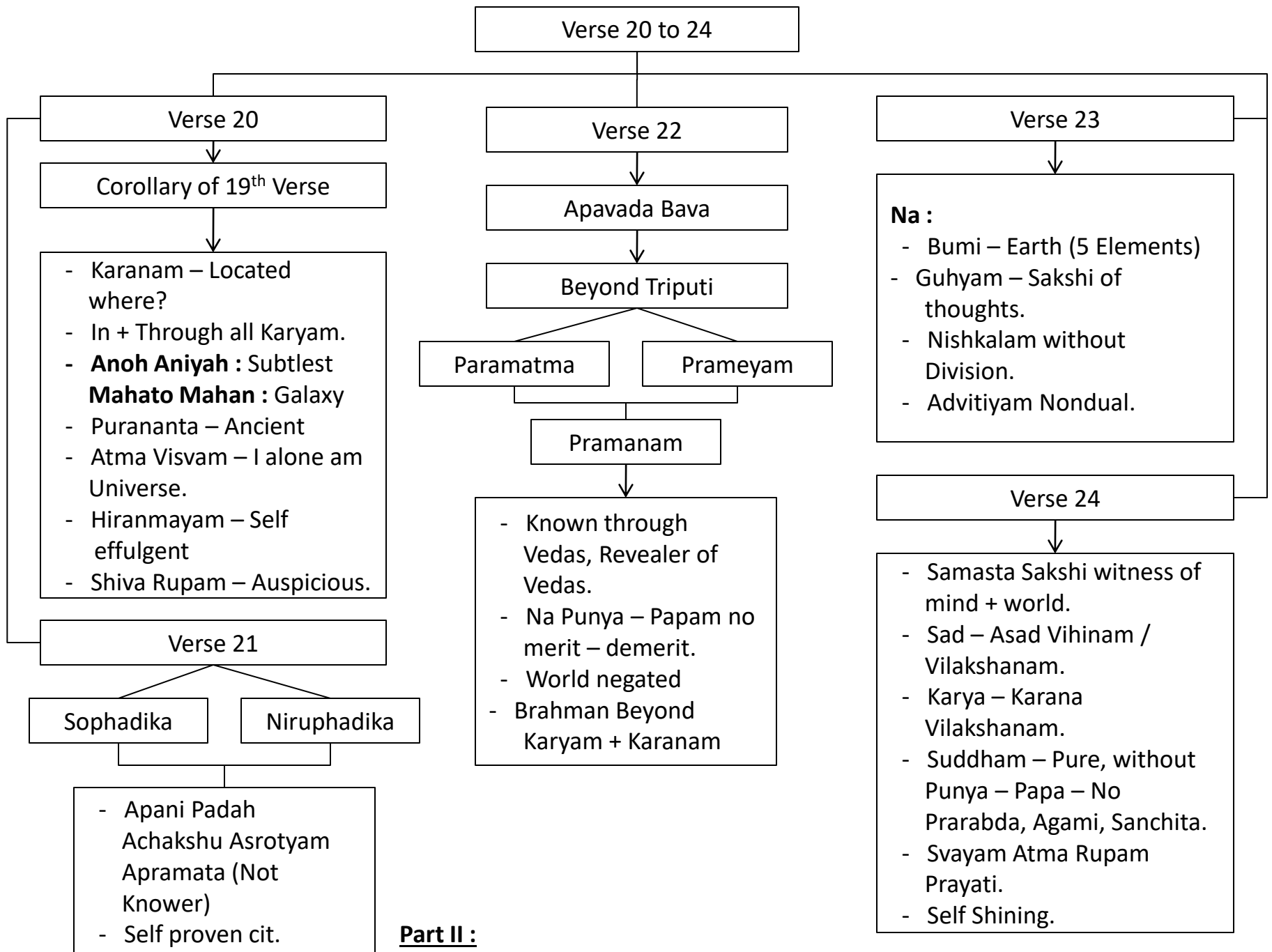
# Kaivalya Upanishad - 24 Verses



## Part II :

- If not understood, do Parayanam of Upanishad for Chitta Shuddhi.





### Part II :

- If not understood, do Parayanam of Upanishad for Chitta Shuddhi.

## INTRODUCTION

ॐ अथाश्वलायनो भगवन्तं परमेष्ठिनमुपसमेत्योवाच ।

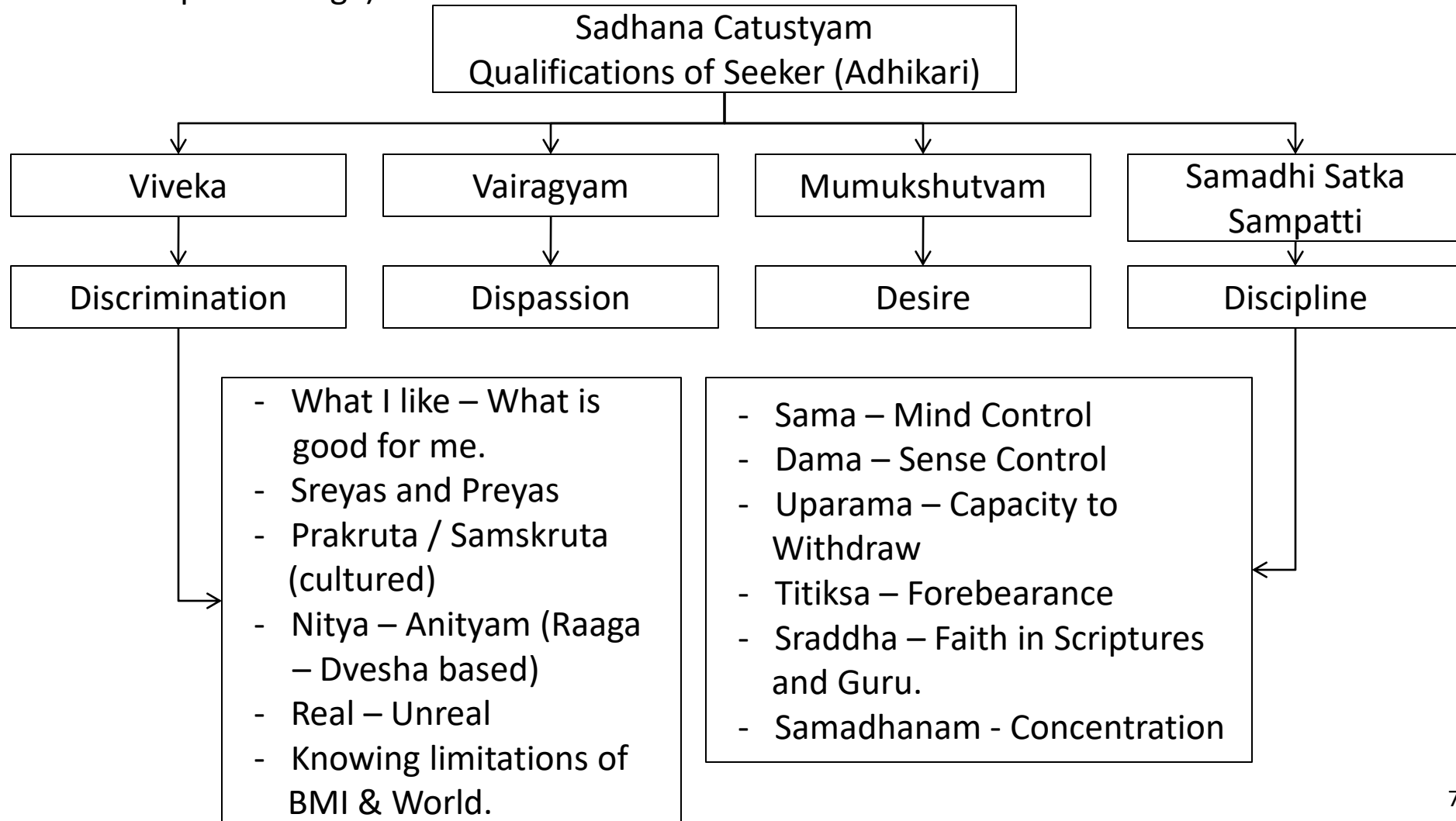
*om athāśvalāyano bhagavantam parameṣṭhinamupasametyovāca ।*

**Then Asvalayana approached Lord Paramesthi, (the Creator, Brahma) and said :**

## Introduction :

### a) Atha :

- “Thereafter”, after acquiring qualifications, acquiring Chitta Shuddhi (Purity of mind through Karma yoga) and Chitta Ekagratha (Focussing capacity of mind through Upasana Yoga)



## b) Upasamethya :

- In appropriate manner, with humility (Amanitvam), Bakti (Devotion), approached Lord Paramesthi (Creator, Brahma)

## Gita :

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।  
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४.३४ ॥

Know that by long prostration, by question, and service, the “Wise” who have realised the Truth will instruct you in (that) “Knowledge”. [Chapter 4 – Verse 34]



## VERSE 1

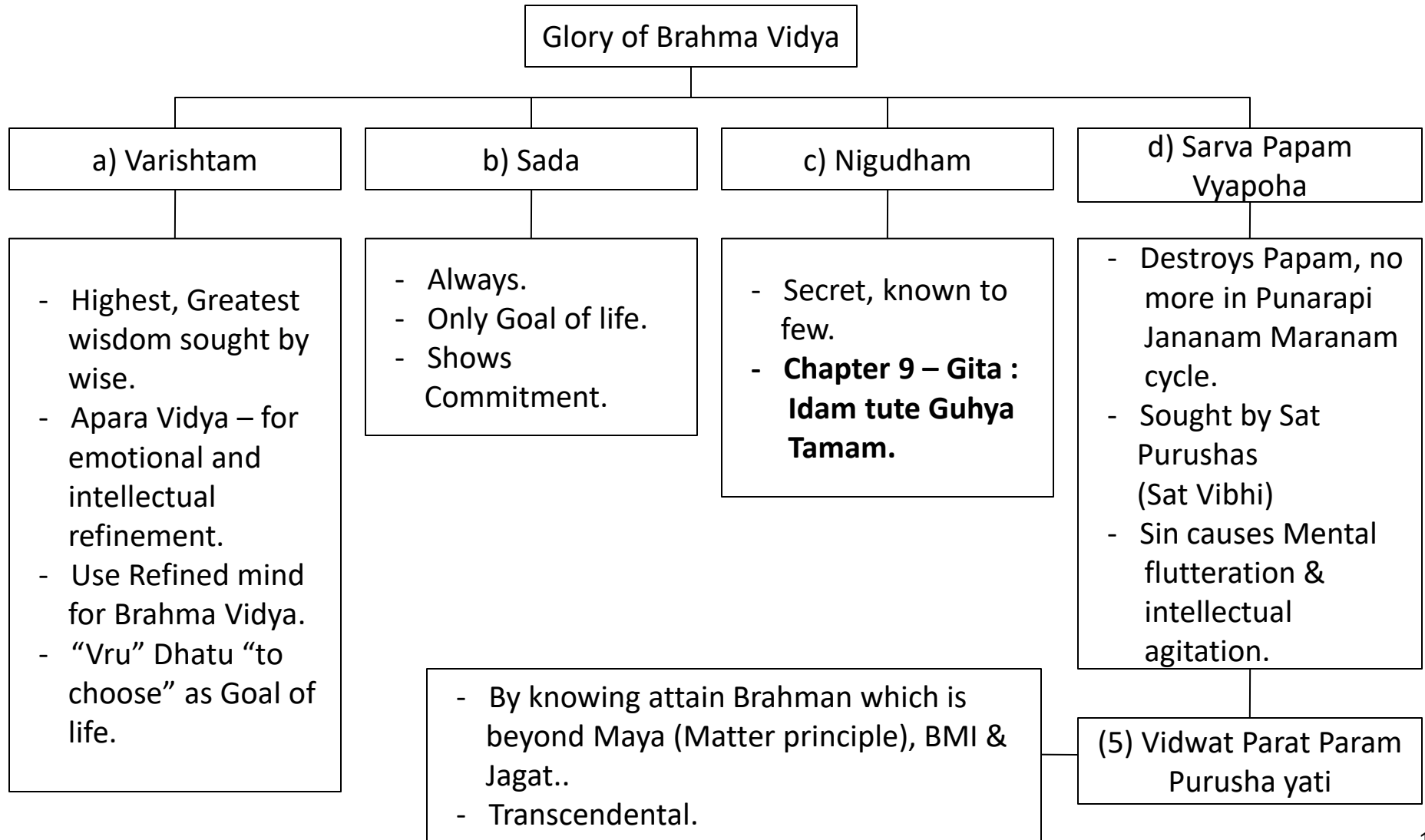
अधीहि भगवन्ब्रह्मविद्यां वरिष्ठां सदा सद्भिः सेव्यमानां निगूढाम् ।  
ययाऽचिरात्सर्वपापं व्यपोह्य परात्परं पुरुषं याति विद्वान् ॥ १ ॥

*adhīhi bhagavanbrahmavidyāṁ varīṣṭhāṁ sadā sadbhiḥ sevyaamānām nigūḍhām ।  
yayā'cirātsarvāpāmaṁ vyapohya parātparam puruṣaṁ yāti vidvān ॥ 1॥*

**O! Bhagavan, teach me the highest Science of Reality, cultivated always by the good people, which is ever a hidden secret for man, a knowledge by which a wise man, discarding all sins, can reach the Highest "Purusa".**

## Verse 1 :

- Asvalayana requests for teaching of Brahma Vidya (Subjective Science)
- What is Glory of Brahma Vidya – Aparoksha Jnanam?



## श्रीभगवानुवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे।  
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १.१ ॥

The Blessed Lord said : To you who do not cavil, I shall now declare this, the greatest secret, the most profound knowledge combined with experience (or realisation) ; which having known, you shall be free from the sorrow of life. [Chapter 9 – Verse 1].

- Knowing = attaining only in one condition. By Jnanam. Attain what is already possessed. Remove ignorance and claim yours by knowledge.
- Brahma Vidya is Praptasya Praptihi, Siddhasya Siddhi.

(Example : - Missing key – Hidden in Pocket Kurchief)

- **Karna – Kaunteya** : Kshatriya, Kunti Putra, not charioteers son.

- Distance between me and Bagawan is notional, imaginary due to ignorance. What is lost due to ignorance is gained only through knowledge. Darkness goes only by light of knowledge.
- Brahma Vidya is Param absolute not relative. (Refers to Nirguna Ishvara). By this knowledge, student goes beyond agitations of the mind, Vasanas. Transcends causal Body and lives a positive experience of the Transcendental Purusa. Gets awakened to God consciousness.

## VERSE 2

तस्मै स होवाच पितामहश्च श्रद्धाभक्तिध्यानयोगादवैहि ॥ २ ॥

tasmai sa hovāca pitāmahaśca  
śraddhābhaktidhyānayogādavaihi || 2||

To him the Grandsire (Brahma) said, "Know this by means of faith, devotion and meditation".

## **Verse 2 :**

- **Means of Brahma Vidya :**

### **a) Pitamai Tasmai Uvacha :**

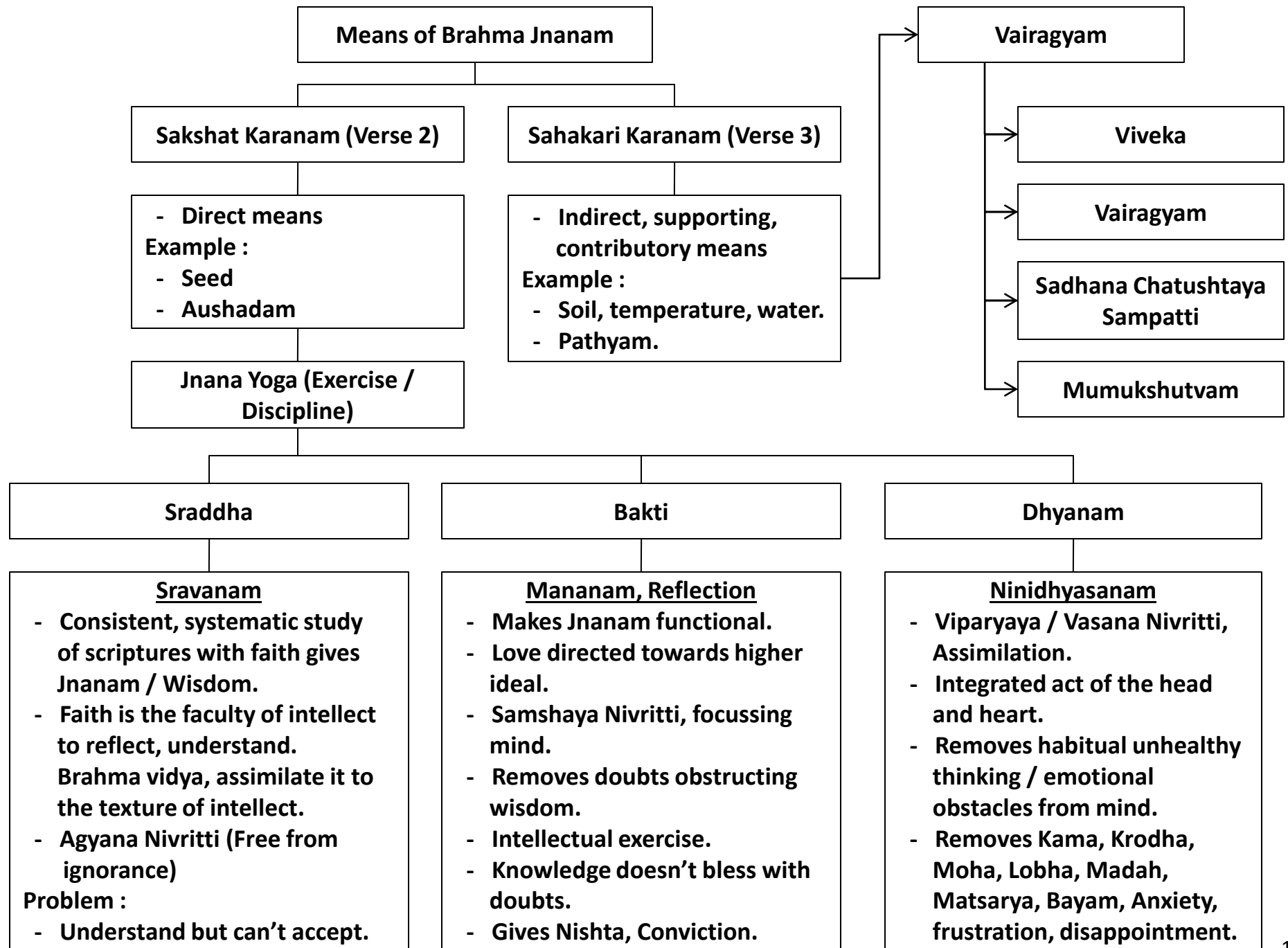
- Grandsire, Universal Grandfather ultimate father of all, addressed Ashvalayana.

### **b) Avaihi :**

- May you know.

### **c) Sraddha, Bhakti, Dhyana Yoga :**

- Are the means of Brahma Vidya.
- Benefit of Brahma Vidya = Moksha – Freedom from mortality, limitation, finitude.



- Brahma Vidya is learnt by a secret technique of the power of apprehension arising out of combination of all our faculties called intuition. The power of subjective perception is called Intuition.

### VERSE 3

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।  
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।  
pareṇa nākaṁ nihitaṁ guhāyām vibhrājate yadyatayo viśanti ॥ 3॥

**Not by work, nor by progeny, nor by wealth, but by renunciation alone,  
Immortality is attained. Higher than heaven, seated in the cave of the  
intellect, It shines, which the seekers attain.**



## Verse 3 : Important Verse

### Sahakari Karanam :

- In the presence of 4 qualifications alone Jnana Yoga can fructify into liberation.
- In the absence of Sadhana Chatustayam, any amount of Sravanam will not give Moksha, liberation.
- If no improvement, means contributory factors absent. It is Sanyasa Sahita Jnanam.

### a) Na Karmana (Rituals, Actions) :

- Karma can't give knowledge or Moksha.
- Karma not instrument (Pramanam) of knowledge like Pratyaksham.

**Example :** With ears can gain knowledge of Physics. Can't clean classroom and gain knowledge.

- Result of Action – Small / Big, Secular, sacred action is produced in Time – finite, ends, Anityam, Limited.
- Moksha is poornatvam.
- Mundak Upanishad : 2<sup>nd</sup> Chapter 1<sup>st</sup> Section : Plava eva... etat Sreyo.. Moodaha...
- Fools expect Moksha through Karma. Karma not useless but extremely useful in Purifying mind which will be used for Jnana Yoga.
- Karma – indirectly useful.

## b) Na Prajaya :

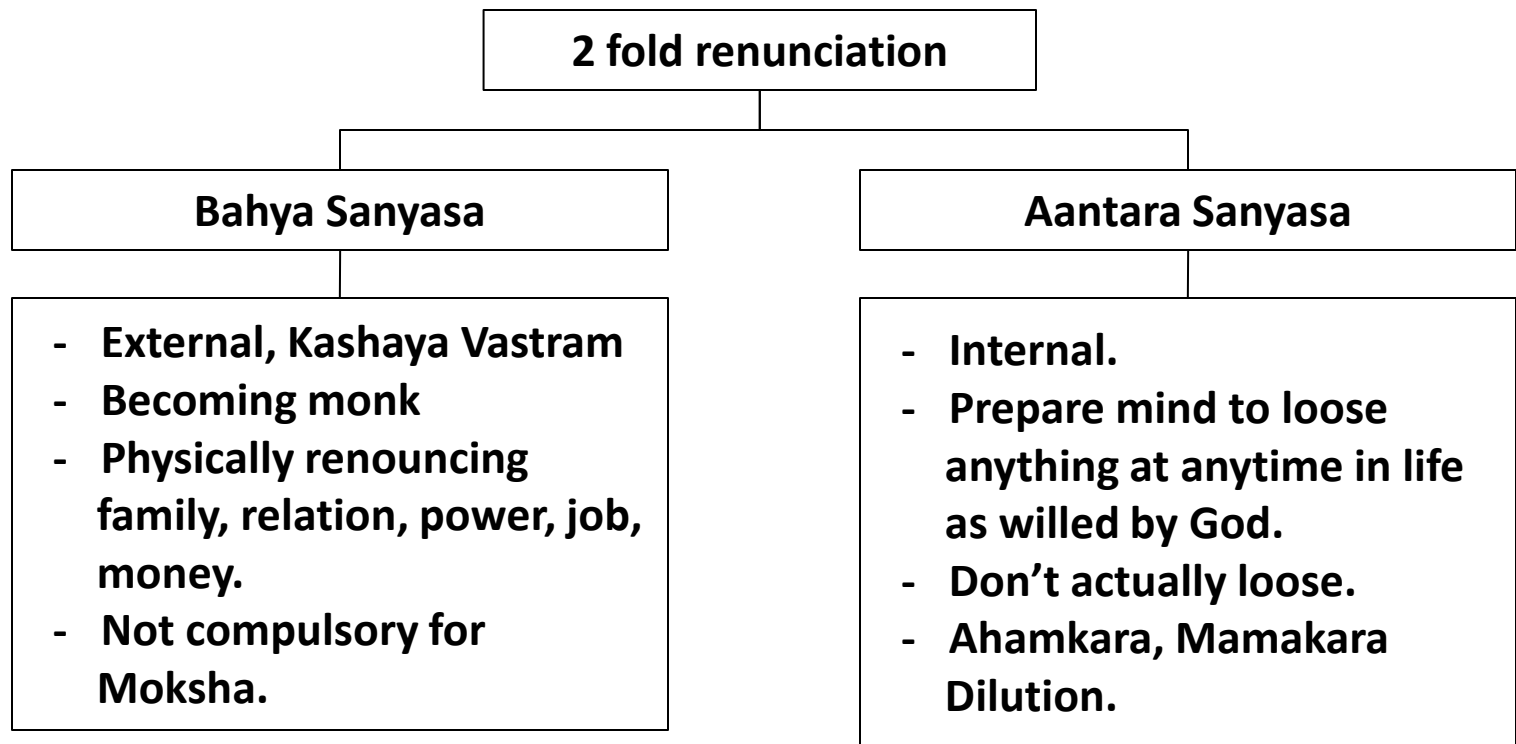
- Moksha not by children. They give Bondage not freedom.
- **Debts** : Can be cleared by Children.
- **Hunger** : One has to eat oneself to get rid of hunger.
- For my Moksha, I have to gain Jnanam. It is duty to myself.

## c) Na Dhanena :

- Can't buy infinitude with money.
- Money useful for comfortable living.
- What is required for Moksha?

## d) Tyagene Amrtatvam Anasuh :

- By Tyaga - Renunciation alone immortality is gained.
- Another name for Tyaga is Sanyasa.. Detachment, freedom from emotional attachments, clinging, leaning on people, things, situations, power, fame, position, psychological weakness.



- We should have proper attitude towards people, things, situations, Jagat.
- How to do that? What is the means of Viragyam?

“By Vivekaha”

### Remembering :

- Whatever I have is temporary, gift given by Lord for my use.
- Temporary Gift to educate me, Grow internally.

## Example :

- **Laboratory** : Chemicals, syringes kept for use and to be left for next batch.
- **Library** : Use books and leave it for next Batch.
- Similarly House, Business, Possessions, Wife, Husband, love, share and return with thanks to Ishvara.
- This is Vishwaroopa Ishvara Bakti. You gave me opportunity to grow express gratitude. Jnani Bakti.

## When do you Remember this?

### Gita :

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च।  
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ ८.७ ॥

Therefore, at all times, remember Me, and fight, with mind and intellect fixed (or absorbed) in Me ; you shall doubtless come to Me alone. [Chapter 8 – Verse 7]

- Surrendering things to the Lord, ultimately Body and mind also. This reduces intensity of Ahamkara and Mamakara.
- We pray for Jnana – Vairagya Siddhartham. Compulsory for Moksha not optional.

## Example :

- Child walking with props / crutches, mother takes away crutches. Child will fall, withdrawal symptom is there, Psychological hangups, Addictions are there.
- By dropping get strength to stand on own feet.
- Physical dropping of crutches – Attaining Physical Dependence.
- Mental dropping of attachments – Attaining Mental Dependence, Which is Moksha – Kaivalyam.

## Prayer :

- God – Be in my heart. I am not strong. Support me with Tyaga and Bakti when I don't have strength.
- How many attained immortality?

## e) Eke :

- Very few people because they doubt God.
- God gives promise.

## Gita :

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९.२२ ॥

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which not already possessed (Yoga) by them, and preserve for them what they already possess (Ksema). [Chapter 9 – Verse 22]

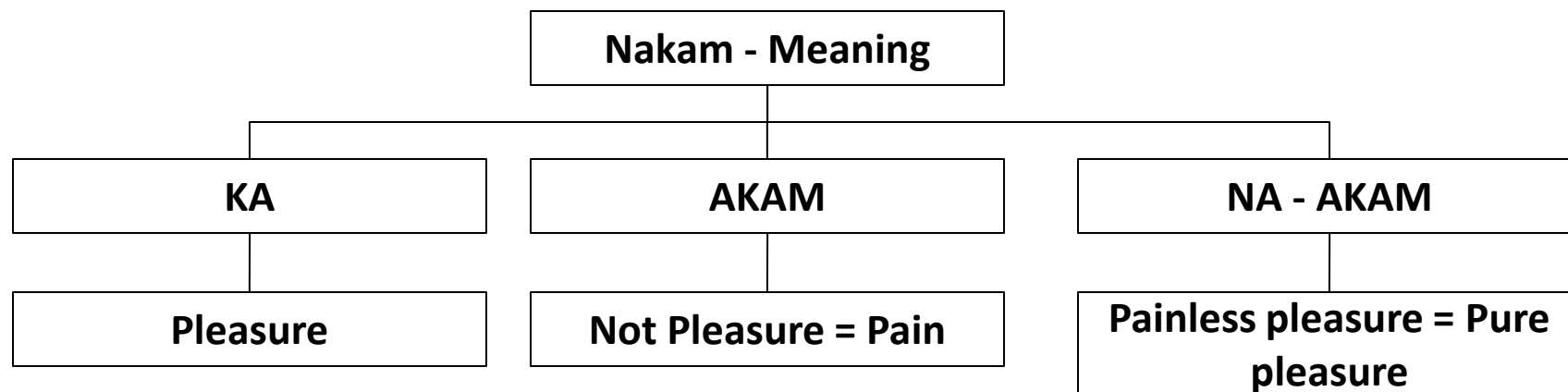
- Lot of strength required for Vairagyam.

#### f) Yatayah – Visanti :

- Self controlled sages / seekers with such mind set merge into Brahman.
- What type of Brahman.

#### g) Parena Nakam :

- Higher than Heaven, pure pleasure (painless pleasure).



- In heaven, 95% pleasure with 5% pain, because after pleasure come back to this Loka.

#### Gita :

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन।  
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते॥ ८.१६ ॥

Worlds upto the “World-of-Brahmaji” are subject to rebirth, O Arjuna ; but he who reaches Me, O Kaunteya, has no re-birth.  
[Chapter 8 – Verse 16]

## h) Nihitam Guhayam :

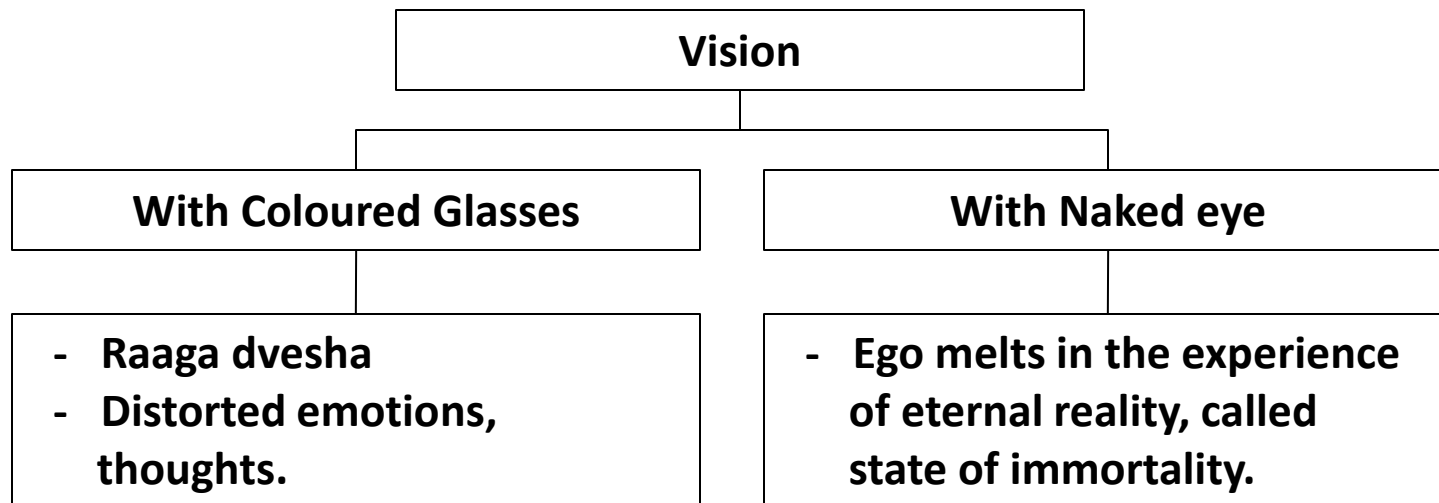
- Brahman is in the heart of everyone, as though hidden in the cave of the heart.
- Why heart / mind is Guha – cave?

Heart / Mind	Cave
<ul style="list-style-type: none"><li>- Ignorance is Dark inside the mind.</li><li>- In Ignorant mind, Brahman is hidden.</li><li>- In wise mind, woken up mind, Brahman is ever evident as consciousness.</li><li>- Svayam Prakasha Rupena Bati.</li></ul>	<ul style="list-style-type: none"><li>- Dark inside.</li><li>- Without light.</li><li>- Nothing seems to be inside or outside it.</li></ul>

- When is Consciousness evident?
- All the time and even when no time is experienced (Sleep). We are conscious of absence of the world. Consciousness, Sakshi illumines presence and absence of the world.

## i) Vibrajate :

- In form of Chaitanyam, Brahman shines and seekers merge in Para Padam – Vaikuntam.
- Benefit of this knowledge is “Brahma Aikyam”.
- It is a Life long Pursuit with commitment as primary goal of life.
- By Renunciation of false perception alone, immortality is gained.



Mortality	Immortality
- Change = Means death of previous condition and birth of new condition.	- Changeless
- Relative	- Absolute
- Experience of Body and world consciousness.	- Experience of God consciousness is experience of immortality.

## Conclusion :

- Direct means of Moksha is Jnanam.
- Indirect means of Moksha is Renunciation.



## Moksha :

- Brahma Vidya only through Vedanta Sravanam, Mananam, Ninidhyasanam.
- For Jnana Yoga to be fruitful, Renunciation condition must be fulfilled. (Temperature for Jnanam to be nourished). Renunciation is Ahamkara, Mamakara Abava.
- Lifelong dedicated, commitment pursuit required. Evolution not revolution.
- Initially Dharma, Artha, Kama are priorities – At last Moksha is only priority (Jingyasu Bakta).
- **Example :** - Light through converging convex lens burns paper. Similarly all thoughts focussed on Brahman produces liberation.
- Need Nachiketa list of Renunciation of 14 Lokas to compare our renunciation.

#### VERSE 4

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।  
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ४ ॥

vedāntavijñānasuniścītārthāḥ saṁnyāsayogādyatayaḥ śuddhasattvāḥ ।  
te brahmalokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve ॥ 4॥

**Those who are pure in mind, striving through the path of renunciation, come to ascertain clearly the deeper imports of the Knowledge, which is the theme of the Upanishad-s (Vedanta) ; they, in the end, gain the world of Brahma, and liberating themselves from everything gain the Highest Immortality.**

## Verse 4 :

### Stages of Spiritual Progress :

- 6 verses chanted from Maha Narayana Upanishad to welcome Sanyasi. It is also in Mundak upanishad. Here it is verse 3 + 4.

#### a) Yataha :

- Yatate iti Yathi.
- Effort in Right direction.

#### Example :

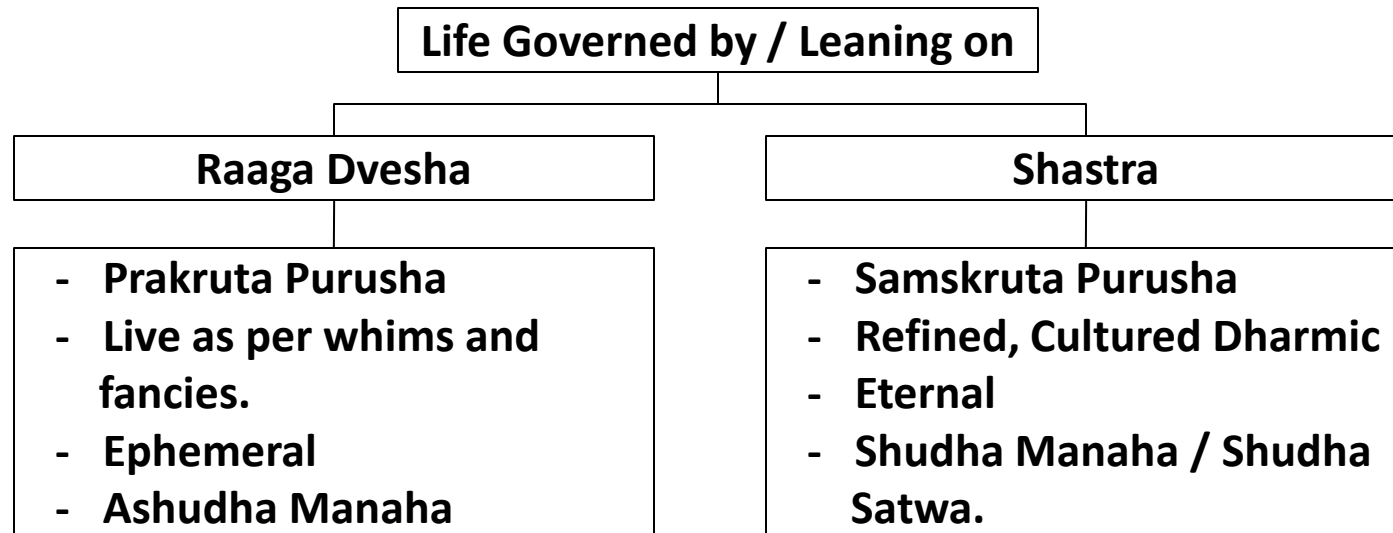
- Must take Bus in Right direction to reach Goal.
- Must know purpose of spiritual Shadhanas.
- Puja, Pilgrimage for purification of mind.

#### Goal :

- Moksha – immortality – I alone am immortal. World is mortal. I am free peace, Securities and happiness, I am full and whole – “Poornaha”.
- **Effort required** : Purify mind – Shudha Satwa.

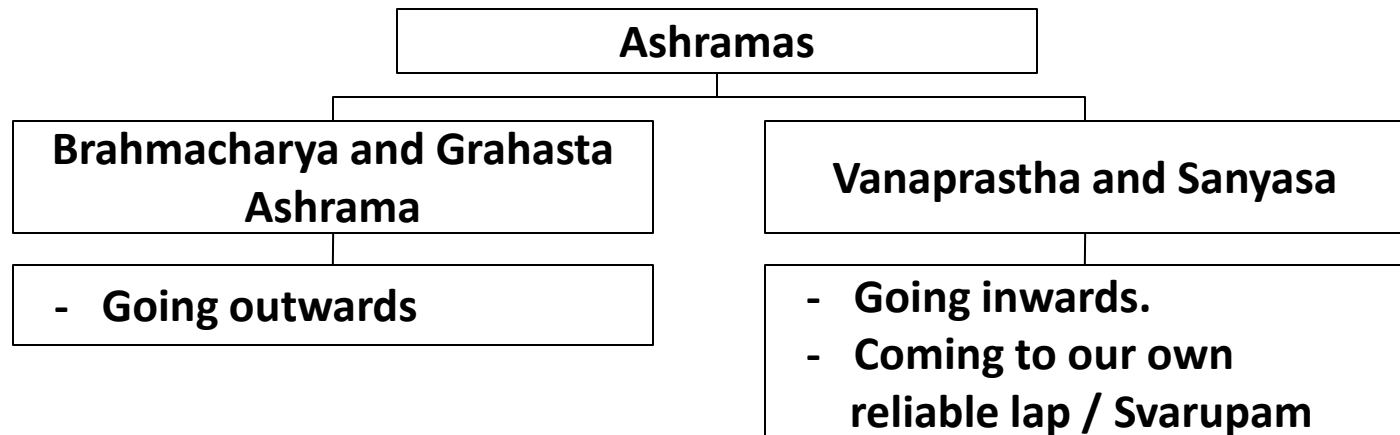
## What is purity in thought?

- Diluted Raaga Dvesha, Diluted Ahamkara Mamakara is purity of thought. Freedom from Raaga Dvesha is ultimate freedom.



- Maturity is having conviction that Brahman alone can give fullness, security, peace, lasting happiness.

### b) Sanyasa Yogat :



- Sanyasa is detaching mind from its wanderings and attachments and attaching to higher reality.

### **c) Vedanta Vigyana Sunischit – Arthaha :**

- Knowing I alone am immortal – everything else mortal is Sunischitam.
- Atma – is Brahma Svarupam.

### **Example :**

- Physiotherapy for improving body condition after surgery.
- Vedanta for changing way of looking at world, myself and God. Its radically changing our perspective and mind re-orientation.
- Arthaha – Essence / Tatparyam, Crux, central teaching – I am free, full, peace, security, happiness – I am what I am struggling to reach. What I want to reach is what I am. No self forgetfulness.
- That is fulfillment of spiritual Sadhana.

### **d) Shudha Satwa :**

- Pure mind.

### **e) Te Paramrtat :**

- Such Jnanis are one with supreme immortal Brahman, in this life itself. No Shukla Gathi and Krama Mukti to reach Parama Padam – Absolutely eternal.

## f) Parante Kale :

- After Prarabda, Jnanis body's fall is called Para anta kala... final death – No rebirth.
- 3 bodies resolve.
- Ajnanis death, is intermediary death.

## Dakshinamurthi Stotram :

यस्यैव स्फुरणं सदात्मकं असत्कल्पार्थकं भासते  
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान्।  
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवांभोनिधौ  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

Yasyaiva sphuranam sadatma kamatsat kalparthagam bhasate  
Sakshat tattva masiti veda vacasa yo bodha yatya shritan  
Yat sakshat karanad bhavenna punara vrttir bhavam bhonidhau  
Tasmai shri guru murtaye nama idam shri dakshinamurtaye

He, by whose light the (unreal) universe appears real, teaches the truth of brahman to those who want to know the Atman through the vedic statement tattvamasi (thou art That) and He Who puts an end to the samsaric cycle - to that DakShinamurti, who is embodied in the auspicious Guru, I offer my profound salutations. [Verse 3]

- Jnanis merge into their own natural Consciousness. Knowledge Aham poornaha is common to all Religions, Male, Female, Chinese, Russian...., Sanyasi, Grahasta.

## VERSE 5

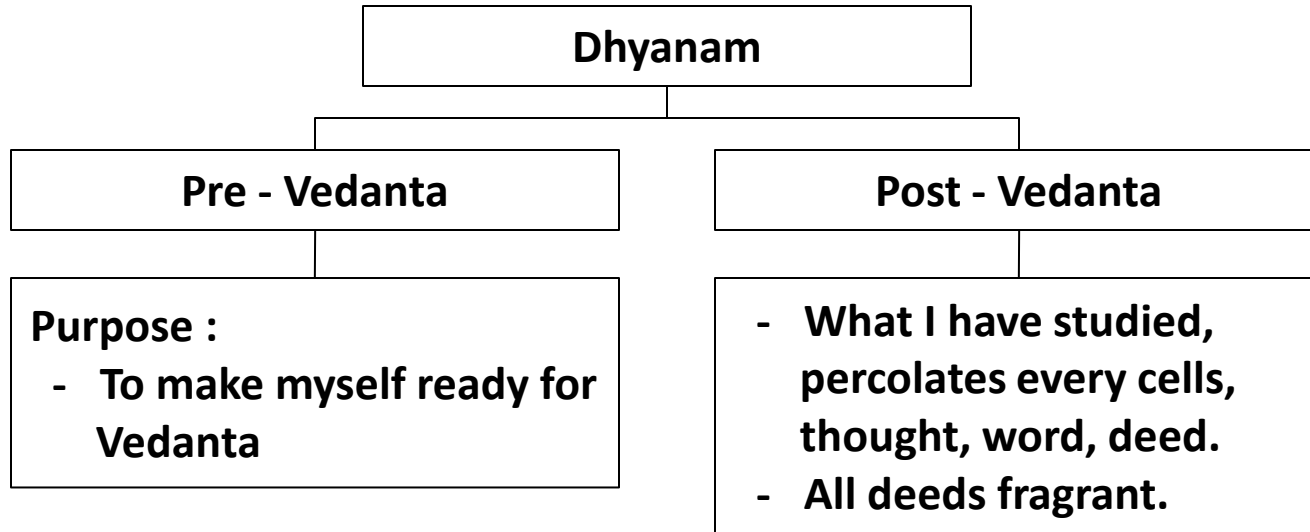
विविक्तदेशे च सुखासनस्थः शुचिः समग्रीवशिरःशरीरः ।  
अत्याश्रमस्थः सकलेन्द्रियाणि निरुध्य भक्त्या स्वगुरुं प्रणम्य ॥  
हृत्पुण्डरीकं विरजं विशुद्धं विचिन्त्य मध्ये विशदं विशोकम् ॥ ५ ॥

viviktadeśe ca sukhāsanasthaḥ śuciḥ samagrīvaśiraḥśarīraḥ ।  
atyāśramasthaḥ sakalendriyāṇi nirudhya bhaktyā svagurum praṇamya ॥  
hṛtpuṇḍarīkaṁ virajaṁ viśuddhaṁ vicintya madhye viśadaṁ viśokaṁ ॥ 5 ॥

**In an undisturbed place, clean and pure, resting in a comfortable posture, with neck, head and body held erect in one line, in a mental attitude of Sannyasa having controlled all the senses, saluting ones own teacher mentally with reverence, meditate within the lotus of the heart (on Brahman), the Untainted, the Pure, the Clear and the Griefless.**

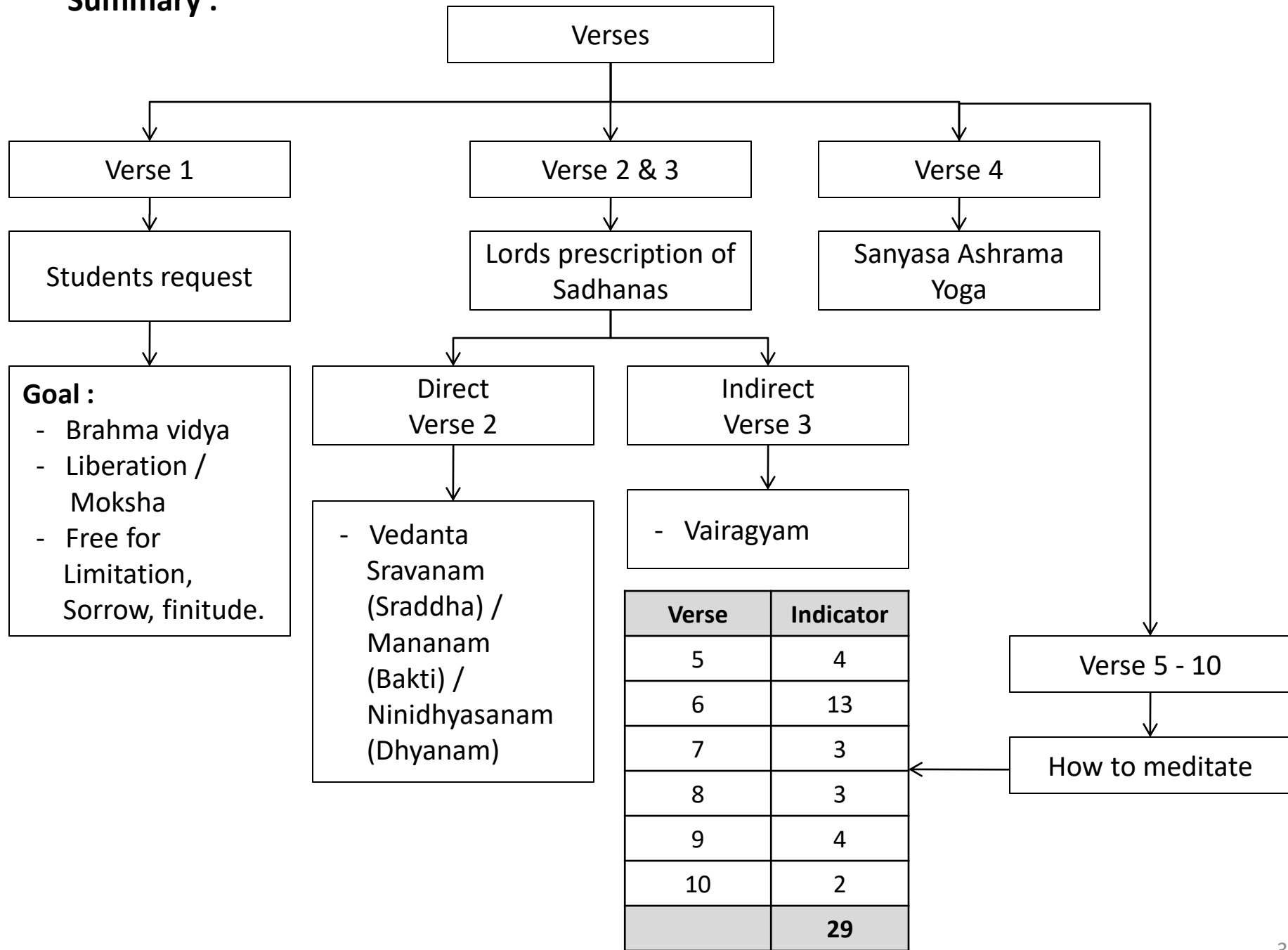
## Verse 5 :

- Verse 2, 3, 4 – Sadhanas in General.
- Verse 5, 6, 7 - Dhyanam





## Summary :



## Stages in Gita :

Chapter 1 to 6	Karma Yoga	Get Purity of mind
Chapter 7 to 12	Upasana Yoga	Get focussing Capacity of Mind.
Chapter 13 to 18	Jnana Yoga	Vichara

## 3 levels of Meditation :

1) Eka Rupa Ishvara Dhyanam : Meditate on Rama, Krishna.

2) Aneka Rupa Ishvara Dhyam : Lord Seen as cosmos itself.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते।  
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ ९.१५ ॥

Others also, offering the “Wisdom-sacrifice” worship Me, in various ways, regarding Me as the one, as the distinct, as the all-faced – in all forms, faces everywhere. [Chapter 9– Verse 15]

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम्।  
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ ९.१६ ॥

I am the Kratu ; I am the sacrifice ; I am the offering (food) to ancestors (Pitr-s); I am the medicinal herb, and all plants; I am the Mantra ; I am also the clarified butter ; I am the fire ; I am the oblation. [Chapter 9 – Verse 16]

पिताहमस्य जगतो माता धाता पितामहः।  
वेदां पवित्रमोङ्कार ऋक्साम यजुरेव च ॥ ९.१७ ॥

I am the father of this world, the mother, the sustainer and the grandsire; the (one) thing to be known, the purifier, (the syllable) Om, and also the Rk, the Sama and the Yajuh also. [Chapter 9 – Verse 17]

## Vedanta Vichara :

- In Vedanta alone (Sravanam + Mananam + Ninidhyasanam) Arupa Ishvara – Revealed.
- In KK, Eka rupa and Aneka Rupa Revealed.

### 3) Arupa Ishvara Dhyanam :

- When one studies Arupa Ishvara he discovers Arupa Ishvara is not object but subject himself – Meditator himself. Dvaitam gives way to Advaitam. Through Vedanta study know Arupa Ishvara is myself.

## General points :

- Use meditation for self discovery as per methodology prescribed by Shastra, not for planning or worrying.
- Padmasan not compulsory, if you can't come out of it.
- **Chapter 6 – Gita :**

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः।  
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ ६.१३ ॥

Let him firmly hold his body, head, and neck erect and still,  
gazing at the tip of his nose, without looking around.  
[Chapter 6 – Verse 13]

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम्।  
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ६.३४ ॥

The mind verily is O Krishna, restless, turbulent, strong, and  
unyielding; I deem it quite (as) difficult to control as the wind.  
[Chapter 6 – Verse 34]

- Mental Sanyasa – Highest, greatest, holiest Ashrama.

## Nirvana Shatkam :

न मृत्युर् न शंका न मे जातिभेदः पिता नैव मे नैव माता न जन्म  
न बन्धुर् न मित्रं गुरुनैव शिष्यः चिदानन्द रूपः शिवोऽहम् शिवोऽहम् ॥

Na Mrityur Na Shanka Na Me Jaati Bhedah, Pita Naiva Me Naiva Maata Na Janma  
Na Bandhur Na Mitram Guru Naiva Shishyah, Chidaananda Rupah Shivoham Shivoham

I do not have fear of death, as I do not have death. I have no separation from my true self, no doubt about my existence, nor have I discrimination on the basis of birth. I have no father or mother, nor did I have a birth. I am not the relative, nor the friend, nor the guru, nor the disciple. I am indeed, That eternal knowing and bliss, Shiva, love and pure consciousness. [Verse 5]

- Before starting meditation – invoke Guru – Why?
- **Law of Association :**
  - Remembering guru remember teaching.
  - Otherwise invoke Boss, Husband, Son, Father relationships and mind wanders.

Hridayam / Heart	Pundarikam – Lotus
<ul style="list-style-type: none"> <li>- Locus of mind</li> <li>- Golakam</li> <li>- Mind should be attractive, holy, pure.</li> <li>- In mind invoke Eka, Aneka, Arupa Ishvara</li> </ul>	<ul style="list-style-type: none"> <li>- Attractive</li> <li>- Pure.</li> </ul>

#### 4 Indicators for condition of mind :

- a) Virajam → Free from Rajo Guna, wandering, restlessness.
- b) Vishuddam → Free from Tamo Guna, not sleepy.
- c) Visaadam → Satwic.
- d) Vishokam → Cheerful without sorrow.
  - Keep Cheerful smiling face.
  - In Cheerful mind, creative thinking can take place, not in gloomy, sleepy mind.
  - This cheerful, free, pure mind, invoked. Preparation is upto this.

#### Actual Meditation :

- Focussing mind on object of meditation.
- “Flow of similar thoughts to the exclusion of dissimilar thoughts” is meditation.

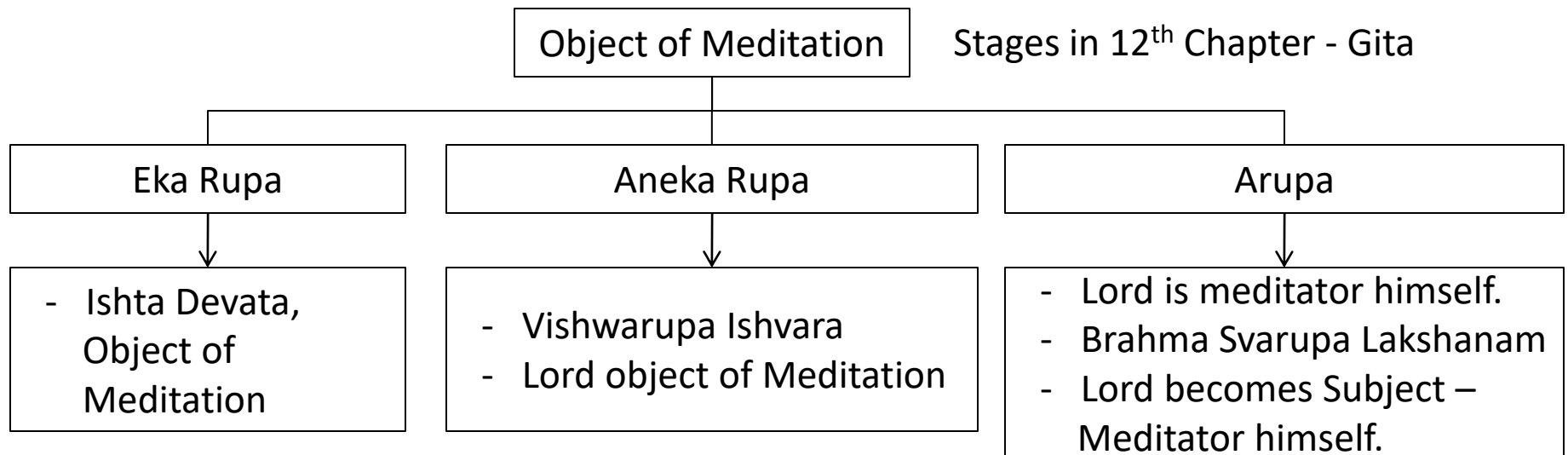
- Meditation, not thought less state.

- Adaram (Lips) Madhuram

Vadanam (Face) Madhuram

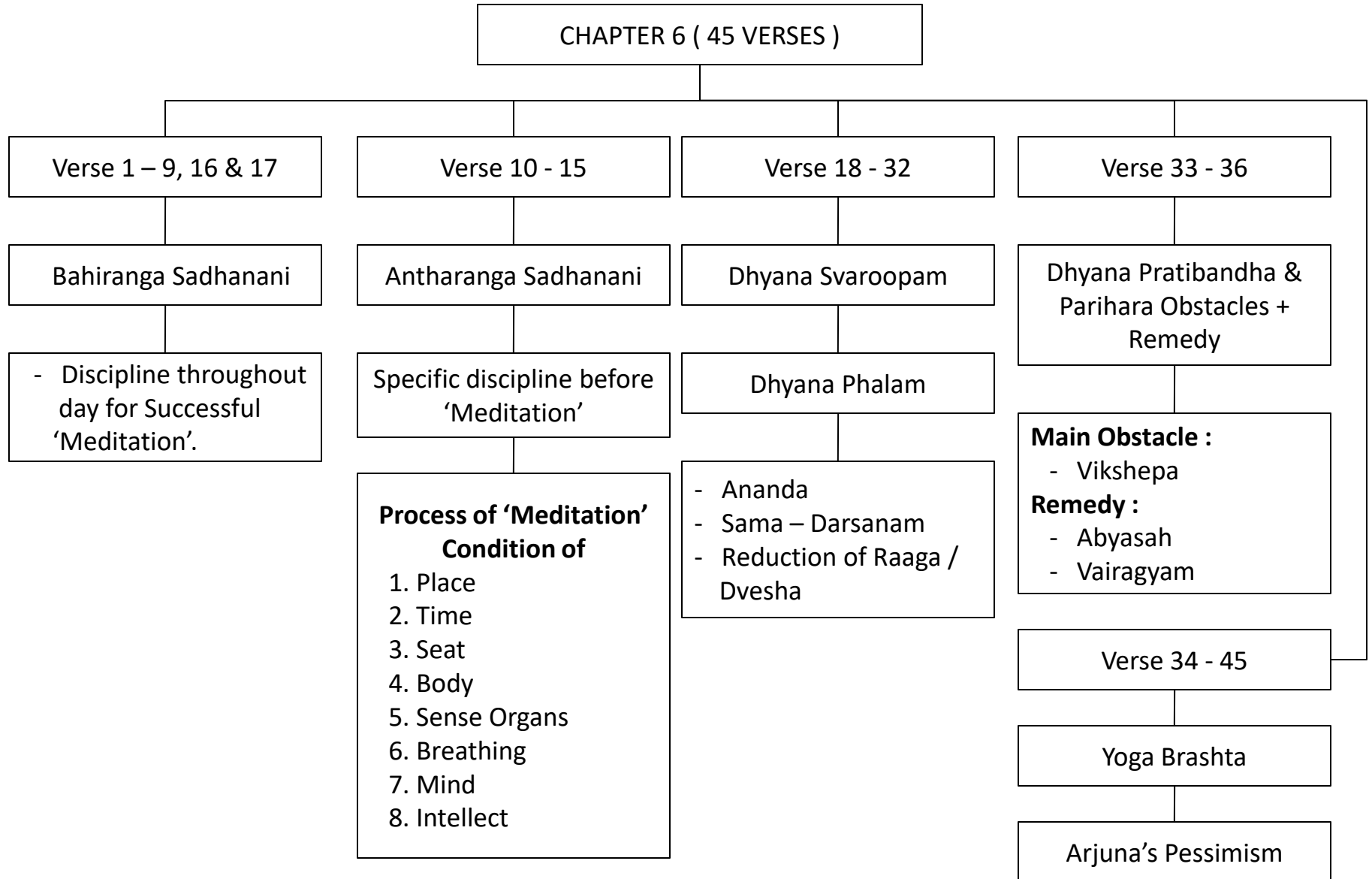
Nayanam (Eyes) Madhuram

All connected to Lord.



# DHYANA YOGA

Upasanam = Ninidhyasanam = Vedantic Meditation



## VERSE 6

अचिन्त्यमव्यक्तमनन्तरूपं शिवं प्रशान्तममृतं ब्रह्मयोनिम् ।  
तमादिमध्यान्तविहीनमेकं विभुं चिदानन्दमरूपमद्भुतम् ॥ ६ ॥

acintyamavyaktamanantarūpaṁ śivaṁ praśāntamamṛtaṁ brahmayonim ।  
Tamādimadhyāntavihīnamekaṁ vibhuṁ cidānandamarūpamadbhutam ॥ 6॥

The Unthinkable, the Unmanifest, the One of endless forms, the Ever-  
auspicious, the Peaceful, the Immortal, the Origin of the very Creator, the One  
without a beginning, a middle and an end, the only One, the All-pervading,  
the Knowledge-Bliss, the Formless, and the wonderful.



### **1) Achintyam :**

- “Mano Agocharam”.
- Lord is not object of mind.
- Only unobjectifiable thing in the world is subject.

### **2) Avyaktam :**

- Indriya Agocharam
- Imperceptible to sense organs.

### **3) Shivam :**

- Auspicious, Mangala Svarupam.

### **4) Prasantham :**

- Totally tranquil.

### **5) Amrutam :**

- Eternal.

### **6) Brahma Yonim :**

- Jagat Karanam.
- That which is infinite cause of Universe.

### **7) Adi – Madyam - Anta Vihinam :**

- Infinite, Limitless, without beginning, middle, end.

### **8) Ekam :**

- Nondual.

### **9) Cid – Anandam :**

- Nature of Consciousness.
- Poornatvam.
- Fullness.

### **10) Arupam :**

- Formless.

### **11) Adbutam :**

- Greatest wonder.
- We spend life searching for this.
- Ever sought is seeker himself.

## Gita :

आश्चर्यवत्पश्यति कश्चिदेनम् आश्चर्यवद्ब्रूदति तथैव चान्यः।  
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाऽप्येनं वेद न चैव कश्चित्॥ २.२९ ॥

One sees This as a wonder ; another speaks of This as a wonder ; another hears of This as a wonder ; yet, having heard, none understands This at all. [Chapter 2 – Verse 29]

## Aneka Rupa Ishvara :

### 12) Aneka rupam :

- Has manifold, infinite forms.

### 13) Vibhum :

- Vividham Bhati.
- Akasha, Vayu, Agni, Rupena Bhati.
- Aneka Rupa put together is one.

## VERSE 7

उमासहायं परमेश्वरं प्रभुं त्रिलोचनं नीलकण्ठं प्रशान्तम् ।  
ध्यात्वा मुनिर्गच्छति भूतयोनिं समस्तसाक्षिं तमसः परस्तात् ॥ ७ ॥

umāśahāyaṁ parameśvaraṁ prabhuṁ trilocaṇaṁ nīlakaṇṭhaṁ praśāntam ।  
dhyātvā munirgacchati bhūtayoniṁ samastasākṣiṁ tamaśaḥ parastāt ॥ 7॥

**By meditating upon Lord Paramesvara consorted by mother Uma, the Highest Lord, the all-powerful, the three-eyed, the blue-necked and the ever-tranquil, a true man of reflection reaches Him, who is the Source of all the manifested world, the Witness-of-all, and who is beyond all darkness.**

## **Verse 7 :**

### **Eka Rupa Ishvara :**

- As sample “Shiva Svarupa” taken here. Can meditate on any Ishta Devata – Krishna, Rama, Devi.

### **a) Uma – Sahyam :**

- Shiva who is with Uma devi, Parvati, (Maya Sahita Shivaha).

### **b) Parameshvaram :**

- Highest lord of creation.
- Srishti, Sthithi, Laya Karta.

### **c) Prabhum :**

- Omnipotence.
- Capable of doing everything.

### **d) Trilochanam :**

- Having 3 eyes.
- 2 Laukika, 1 – Shastriya Chakshu, sees Advaitam, eye of wisdom.

- **Vishvaroop Ishvara :**

Surya, Chandra, Agni → 3 Eyes

Sky → Neck

Heaven → Head

Stars → Jewellery

Earth → Feet

**e) Neela Kantam :**

- Blue Necked one.
- Swallowed poison, has power of protection to save world.

**f) Prashantam :**

- Tranquil, meditative mood.

**g) Dhyatva :**

- Meditate depending on your level.

**h) Munihi Bhuta – Yonim Gachhati :**

- Meditator will attain Ishvara.
- Jagat Karana Ishvara.

### **i) Samasta Sakshi :**

- Sarva Prakashena Chaitanyam, All illumining Conciousness, witness of entire creation.

### **j) Tamasa Parastat Ishvara :**

- Beyond Ignorance and Maya.
- Unpolluted by internal Darkness.
- Agyana Ateetam, Maya Ateetam, Jagat Karana Ishvara Munihi Praptihi.

## VERSE 8

स ब्रह्मा स शिवः सेन्द्रः सोऽक्षरः परमः स्वराट् ।  
स एव विष्णुः स प्राणः स कालोऽग्निः स चन्द्रमाः ॥ ८ ॥

sa brahmā sa śivaḥ sendraḥ so'kṣaraḥ paramaḥ svarāṭ |  
sa eva viṣṇuḥ sa prāṇaḥ sa kālo'gniḥ sa candramāḥ || 8||

**He is Brahma ; He is Siva, He is Indra, He is the Immutable, the Supreme, the Self-luminous. He alone is Visnu, He is Prana, He is Time and Fire. He is the Moon.**



## **Verse 8 :**

- In final stage of Arupa Ishvara Dhyanam, formless God Brahman is identical with meditator himself, Subject called Atma.
- Breheiva Atma, Atmeiva Brahma, 2 words refer to one “Reality”.
- Brahman with Maya power assumes variety of forms. Auphadika Svarupam, Not real Svarupam.

### **a) Saha Brahma :**

- Chatur Mukha Brahma, Creator is none other than formless Brahman.

### **b) Vishnu Saha eva :**

- One Brahman with 3 Veshams / Roles = Brahma, Vishnu, Shiva.
- No one Superior, Inferior.
- Can worship all forms but remember all forms belong to one formless Brahman.
- Our Goal – going from form to formless, transcend form.

### **c) Saha Eva Indra :**

- Deva Raja. Forms are temporary, incidental. Brahman is appearing as Indra Devata.
- What is Lords original Nature without any Vesham?

#### **d) Saha Akshara :**

- Changeless.
- As long as form is there, there will be change, deformation.

#### **What will never be deformed?**

- Formless one will never be deformed. Akshara Brahman can't be deformed because it has transcended all forms "Paramartikam".

#### **e) Paramaha :**

- Absolute one, ultimate climax, Zenith of all pursuits. Beyond 5 Koshas. Subtlest in creation.
- What is its Nature?

#### **f) Svarat :**

- Self effulgent consciousness Principle, Svayam Prakasha Chaitanya Svarupa. Consciousness alone is formless, objectless Awareness. Matter endowed with form. Svarat functions through all Names and forms.

#### **In Satyam Jnanam Anantham Brahma :**

- Jnanam stands for Svarat.

### **g) Prana, Kala, Chandrama :**

- Brahman appears as Brahma, Vishnu, Shiva, Kala, Agni, Chandrama at Devata level (Samashti) and as Prana at individual level (Vyashti).
- Sa eva tat – Tat eva Saha.
- I am that Brahman. That Brahman is me. This vision is Sarvatma Bavaha or Sarvatra Bava.
- Instead of Saying Brahman is everything, I learn to say I am everything. This is immortality – Moksha Aham eva idam Sarvam.
- I here is not Body, Mind, Blankness obtaining in Meditation.
- I refers to Conciousness, illuminator of all.

## VERSE 9

स एव सर्वं यद्भूतं यच्च भव्यं सनातनम् ।  
ज्ञात्वा तं मृत्युमत्येति नान्यः पन्था विमुक्तये ॥ ९ ॥

sa eva sarvaṁ yadbhūtaṁ yacca bhavyaṁ sanātanam ।  
jñātvā taṁ mṛtyumatyeti nānyaḥ panthā vimuktaye ॥ 9॥

**He alone is all that was, and all that will be, the Eternal ; knowing Him, one goes beyond the sting of death ; there is no other way to reach complete freedom.**

## Verse 9 :

- Everything in creation is Brahman.

### a) Sa Eva Sarvam Bhutam :

- Everything belonging to past is Brahman. Atma Chaitanyam alone.

### b) Yad ca Bhavyam :

- Everything belonging to future is Brahman.
- Brahman belongs to which time?

### c) Sanatanam :

- Eternal Principle.
- What undergoes Change?
- Superficial Nama rupas arrive and depart in time. Essential substance, Brahman remains the same.

Waves	Water
- Rise + Fall	- Essence, continues - Remains same, Sanatana Brahman.

#### **d) Tam Atma Vena Jnatva Mrityum Ashnute :**

- Knowing Brahman sitting somewhere no use. Knowing Brahman as Aham Brahma Asmi, one crosses Mortality, becomes immortal.

(Verse 3 Tyagam – by Renunciation -of false perception alone immortality is Gained)

#### **e) Na Anya Panthah vimuktaye :**

- No other path for liberation (Moksha). Complete freedom only by Jnana Yoga.
- Jnanat eva Kaivalyam. Several means for purification of mind. Garba Graham has only one entrance. Temple may have 4 entrances.

#### **Benefit of Knowing Brahman :**

- One crosses fear of Death – powerful fundamental impurity, insecurity. We hold to possessions, relations only because of insecurity.
- Child → Clings to Sari of mother.  
Youth → I can achieve anything – Ego is there.  
Old Age → Insecurity, Samsara.
- Moksha = Freedom from insecurity.
- Use things – Not cling to them.
- What is Mechanism of liberation?

## **Wave – as wave :**

- Imagine it is a living being.
- Looking itself as wave – mortally afraid, risen, going to shore and is gone... Wave as wave can't get rid of mortality.
- Can wave be made immortal?
- No, it has beginning, and end.
- Wave can't attain immortality as wave. Human can't attain immortality as Human.

## **Wave understands I am Water :**

- Waviness, incidental feature will go. Accept arrival + Departure of form. I know I am water.

## **Human can attain Immortality only by one method :**

<b>Humanness</b>	<b>Spiritual Essence</b>
<ul style="list-style-type: none"><li>- Incidental</li><li>- Human experience has to end.</li></ul>	<ul style="list-style-type: none"><li>- I am not Human with spiritual experience.</li><li>- I am spiritual being with incidental human experience.</li><li>- Me the spiritual being will never end, is Moksha.</li></ul>

- Insecurity can go only by knowledge of my spiritual being.
- Tam Jnatva – knowing that Brahman as myself, I obtain fearlessness.

## VERSE 10

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।  
सम्पश्यन्ब्रह्म परमं याति नान्येन हेतुना ॥ १० ॥

sarvabhūtasthamātmānam sarvabhūtāni cātmani |  
sampaśyanbrahma paramam yāti nānyena hetunā || 10||

**Experiencing one's own Self in all beings and all beings in the Self, one attains the Highest Brahman – and not by any other means.**



## Verse 10 :

### a) Sarva Butasta Atmanam :

- Chaitanyam is inherrent in and through all bodies.

### Gita :

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि।  
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः॥ ६.२९ ॥

With the mind harmonised by Yoga he sees the Self abiding in all beings and all beings in the Self ; he sees the same everywhere. [Chapter 6 – Verse 29]

### Ishavasya Upanishad :

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।  
सर्व भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

*Yah tu sarvAni bhutAni Atmani eva anupasyati*

*Sarva bhutesu ca AtmAnam tatah na vijugupsate. – 6*

He who sees everything in himself and himself in everything never hates anything. [VI]

### Gita :

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ।  
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु॥ ७.९ ॥

I am the sweet fragrance in earth and the brilliance in the fire, the life in all beings, and I am austerity in the austere. [Chapter 7 – Verse 9]

- Bodies (flowers) threaded together in conciousness is Antaryami principle of Ishvara.

## b) Sarva Butani ca Atmani :

- Atma is Substratum, Adharam for all things and beings.

Antaryamitvam	Sarva Adharatvam
<b>Space Example : 1<sup>st</sup> Stage</b> <ul style="list-style-type: none"><li>- Space is enclosed in one litre pot, 5 litre pot, 50 litre pot.</li><li>- It holds 1 litre space, 5 litre space, 50 litre space.</li><li>- Space is in each pot.</li></ul>	<b>Space Example : 2<sup>nd</sup> Stage</b> <ul style="list-style-type: none"><li>- Space not within each container but all containers are in one space, indivisible space, all pervading space.</li></ul>
<b>Consciousness : 1<sup>st</sup> Stage</b> <ul style="list-style-type: none"><li>- In every body there is consciousness.</li><li>- Consciousness is Antaryami.</li><li>- Atma is within body.</li></ul>	<b>Consciousness : 2<sup>nd</sup> Stage</b> <ul style="list-style-type: none"><li>- All bodies are in one indivisible, nondual, Secondless consciousness.</li><li>- Body is within Atma.</li></ul>

### **c) Svarupashyam :**

- Not seeing through Golakam.
- Clearly seeing, through eye of knowledge, wisdom.
- Seeing is Doubtless knowledge. Recognising Brahman as ever evident consciousness.
- By knowing this what does one get?

### **d) Param Brahma Yati :**

- Knower of Brahman is one with Brahman.
- Knowledge helps me to drop misconception, division between me and God. (Bheda Branti Nivritti).
- One attains oneness with absolute Brahman by removing internal darkness caused by ignorance.

## VERSE 11

आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।  
ज्ञाननिर्मथनाभ्यासात्पाशं दहति पण्डितः ॥ ११ ॥

ātmānamaraṇiṁ kṛtvā praṇavaṁ cottarāraṇim |  
jñānanirmathanābhyāsātpāśaṁ dahati paṇḍitaḥ || 11||

**Making the ego the “lower Arani” and Om the “Upper Arani”, through the practice of repeated churning of Knowledge “Jnana Nirmathana Abhyasa” a wise man burns up all the chords of his bondage.**

## Verse 11 :

- How to meditate on Brahman? What is the Technique?
- Atma Vichara is done through Shastra Vichara. Can't directly look at Atma.
- Mukha Darshanam is through Darpana Darshanam. Look at mirror to see ones face.

## Mundak Upanishad :

- Jiva arrow to be shot, uses Shastra bow, hits target and becomes one with Target.

## Katho Upanishad :

- Jiva travels in Chariot.
- Destination is Paramatma.
- Self knowledge compared to fire / light.

## Gita :

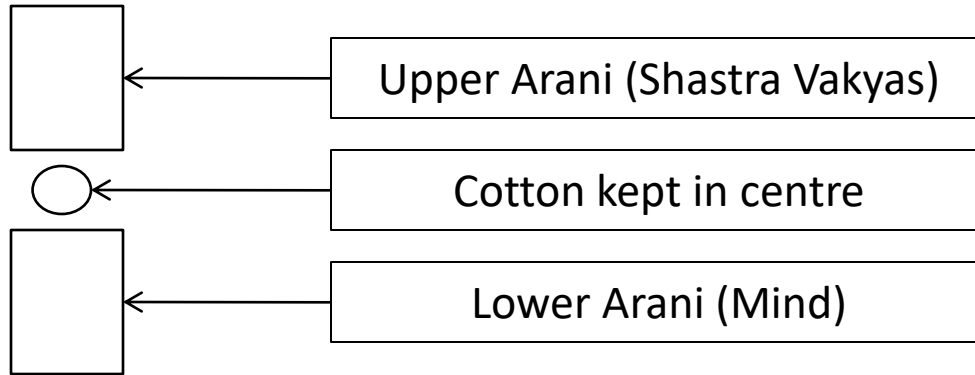
यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।  
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४.३७ ॥

As the blazing fire reduces fuel to ashes, O Arjuna, so does the Fire-of-Knowledge reduce all actions to ashes. [Chapter 4 – Verse 34]

- Fire of knowledge burns all shackles of bondage.

Fire / Light	Knowledge
<b>1. Production :</b> <ul style="list-style-type: none"> <li>- Fire is produced by Churning</li> </ul>	<ul style="list-style-type: none"> <li>- Knowledge is produced by Churning shastric Statements.</li> </ul>
<b>2. Destruction :</b> <ul style="list-style-type: none"> <li>- Produced fire burns down fuel, Agni destroys Darkness.</li> </ul>	<ul style="list-style-type: none"> <li>- Produced knowledge burns down all bondage / Samsara.</li> <li>- Fuel = Atma Svarupa Agyanam, Ahamkara, Karmas.</li> <li>- Jnanam Destroys Samsara.</li> </ul>
<b>3. Illumination :</b> <ul style="list-style-type: none"> <li>- Fire removes Darkness which covers objects even though they are existent.</li> <li>- Light removes Darkness. Makes seemingly non existent object to come to existence</li> <li>- When Darkness covers Objects, they are as Good as nonexistent</li> </ul>	<ul style="list-style-type: none"> <li>- Jnanam Capable of illumining Atma.</li> <li>- Ignorance covers Atma by whose light the entire seemingly non existent world comes to existence.</li> <li>- When Agyanam covers Atma it is as good as non existent.</li> </ul>
<b>4. Benefit :</b> <ul style="list-style-type: none"> <li>- Whatever is benefit of object we don't derive</li> </ul>	<ul style="list-style-type: none"> <li>- Benefit of Atma as source of happiness, Shanti, (Peace), Security, trupti (Fulfillment) is lost.</li> </ul>

## How do we produce fire and knowledge?



- Sacred fire for Yagyas (Rituals) produced by churning two logs called Aranis. Because of friction, sparks generated. Cotton kept in the centre ignites, which is used for the Ritual.
- Similarly, churning to be done for generation of spark of knowledge.
- Students mind – Lower Arani should be steady, not move, not wander.
- Upper Arani is Shastra Statements which moves. Analyse and arrive at Shastric Vision.

## VERSE 12

स एव मायापरिमोहितात्मा शरीरमास्थाय करोति सर्वम् ।  
स्त्रियन्नपानादिविचित्रभोगैः स एव जाग्रत्परितृप्तिमेति ॥ १२ ॥

sa eva māyāparimohitātmā śarīramāsthāya karoti sarvam ।  
striyannapānādivicitrabhogaiḥ sa eva jāgratparitṛptimeti ॥ 12 ॥

**The Self, deluded by Maya, is he who identifying with the body does all actions (all perceptions, feelings and thoughts). In the waking state it is he (this Jiva), who reaches full gratification through the varied objects of enjoyment such as woman, food, wine etc...**



## Verse 12 :

- Sample enquiry with Vedanta Sastra in verse 12, 13, 14.
- **Avasta trayam enquiry :**

Verse 12 → Waking state

Verse 13 → Dream state

Verse 14 → Sleep state

Verse 15 → Creation of Individual Vyashti

→ Creation of total – Samashti

Verse 16 – 22 → Mahavakya Analysis.

→ How to realise Aikyam – oneness with Paramatma.

Verse 23 → Jnana Phalam

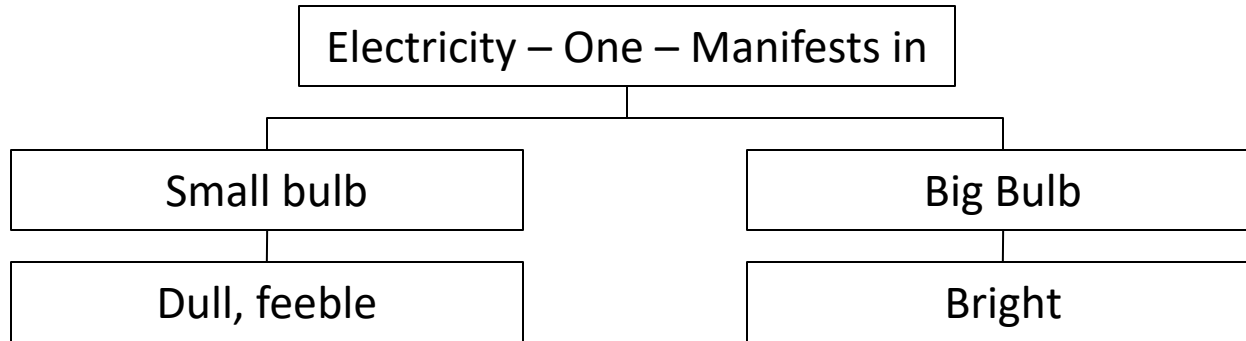
Verse 24 → Prepare Again.

## Introduction : Verse 6 :

- Gives Characteristics of Atma – consciousness is one, all pervading (Aapnoti Sarvam), indivisible, infinite, eternal Atma.
- Even though Atma is one, when it manifests in a medium, manifestation depends on Nature of medium.

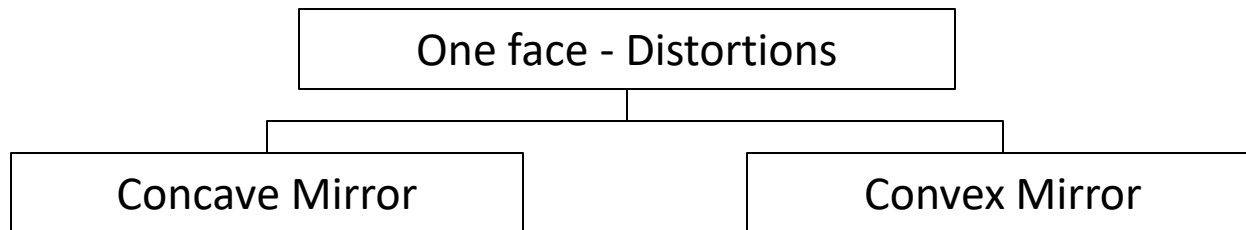
## Example :

a)

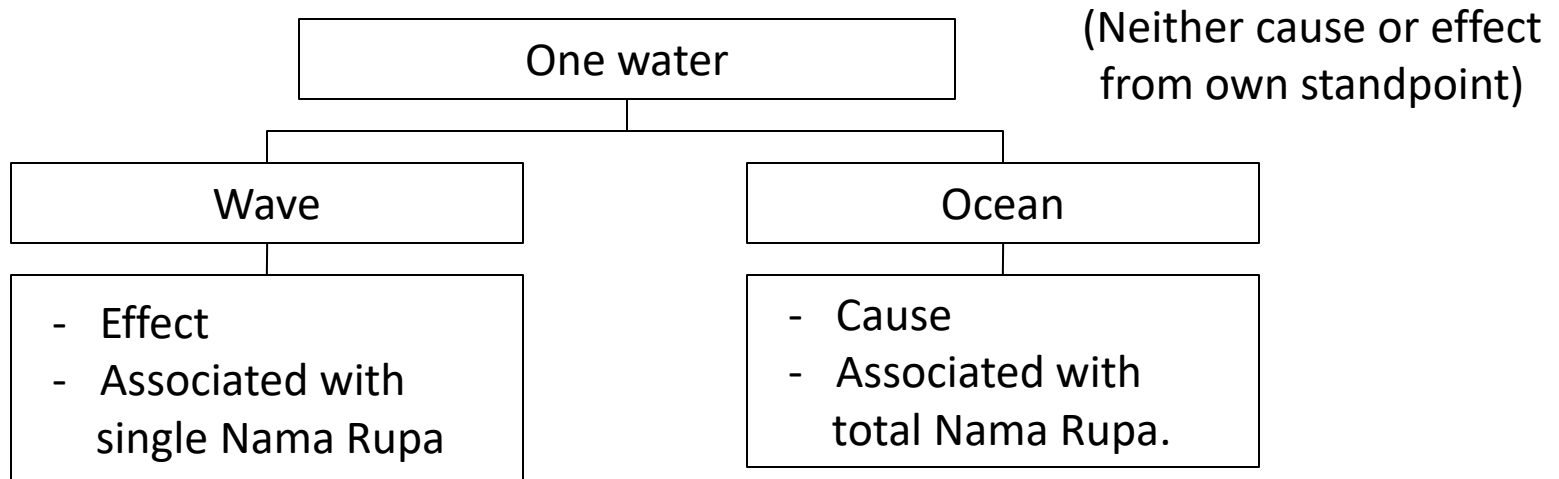


- Brightness, feebleness not in Electricity but caused by Reflecting medium.

b)

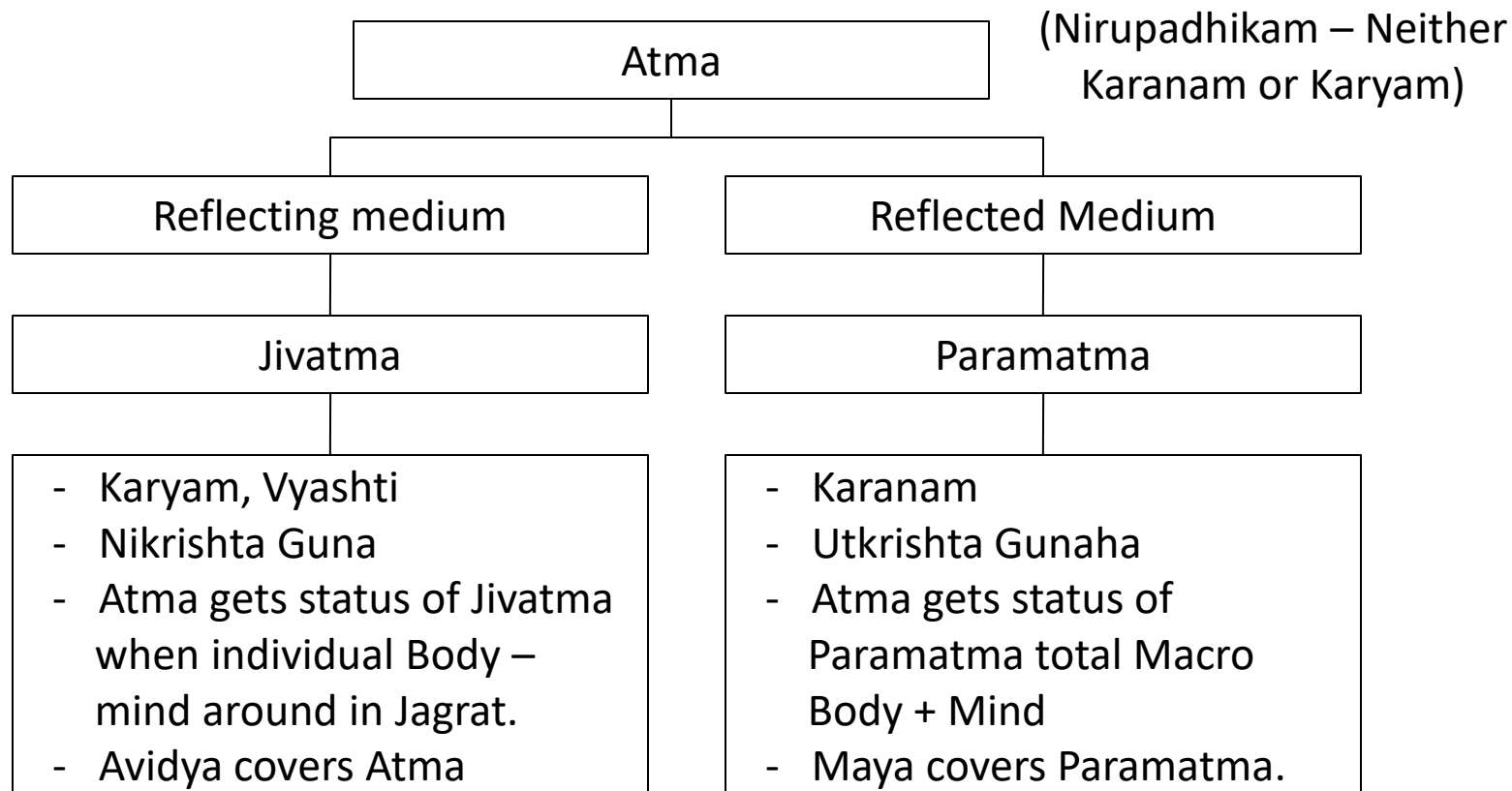


c)



- Water / Electricity / conciousness was, is, will be – Nama Rupa wave / Bulb / Body will arrive and depart.

d)

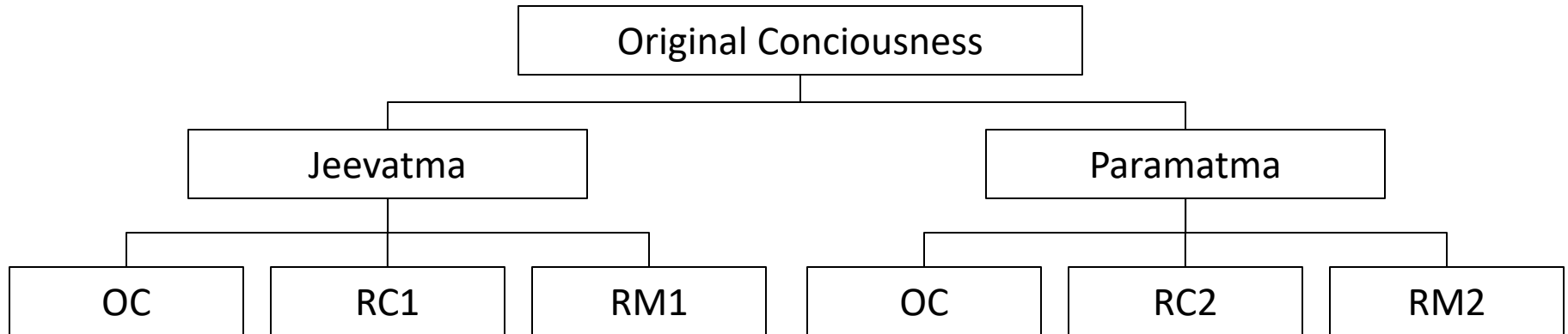


- Inferiority, Superiority belongs to Body – mind instrument, not to pure Consciousness which illumines the Jagat.
- Consciousness neither cause nor effect but when associated with higher Medium (Upadhi) it is called Paramatma, and with lower medium it is called Jeevatma.
- Instead of identifying with Upadhi (Medium) identify with original consciousness, which is Neither Jivatma or Paramatma and say I am atma.

## Verse Meaning : Jiva Explanation

### a) Sa eva Maya Parimohitatma :

- Atma when entrapped, enclosed within individual Body – mind complex is deluded by Maya.
- Original Consciousness (OC) has become Jivatma Reflected Consciousness (RC1) whose mind – the reflecting medium (RM1) has become deluded.



- Parimohita Atma – Atma means mind here, Maya means ignorance / delusion.
- Mind – instead of claiming I am Consciousness with Body becomes deluded because of 3 Gunas of Maya and says I am the Body and mind.
- I am in the house – I am not the House.
- I the Consciousness – am in the Body / Mind Complex.
- I am not the Body – Mind.

- I am of the Nature of consciousness – Sat – chit – Ananda.



Pure Existence, Pure Consciousness, infinite Bliss is not known. This is the Aavarnam, ignorance.

- Misconception, error, Vikshepa, is wrong notion – I am the Body and mind is born.
- I am the content Consciousness not the container.

#### **b) Sariram – Asthaya :**

- This Atma identified with Body, gives Biodata of Body and mind as its own Biodata – miserable Shariram (Getting old), Suffering Manaha (Various emotions).
- Doesn't say I am Nirgunam, Satyam, Jnanam, Anantham Brahman.

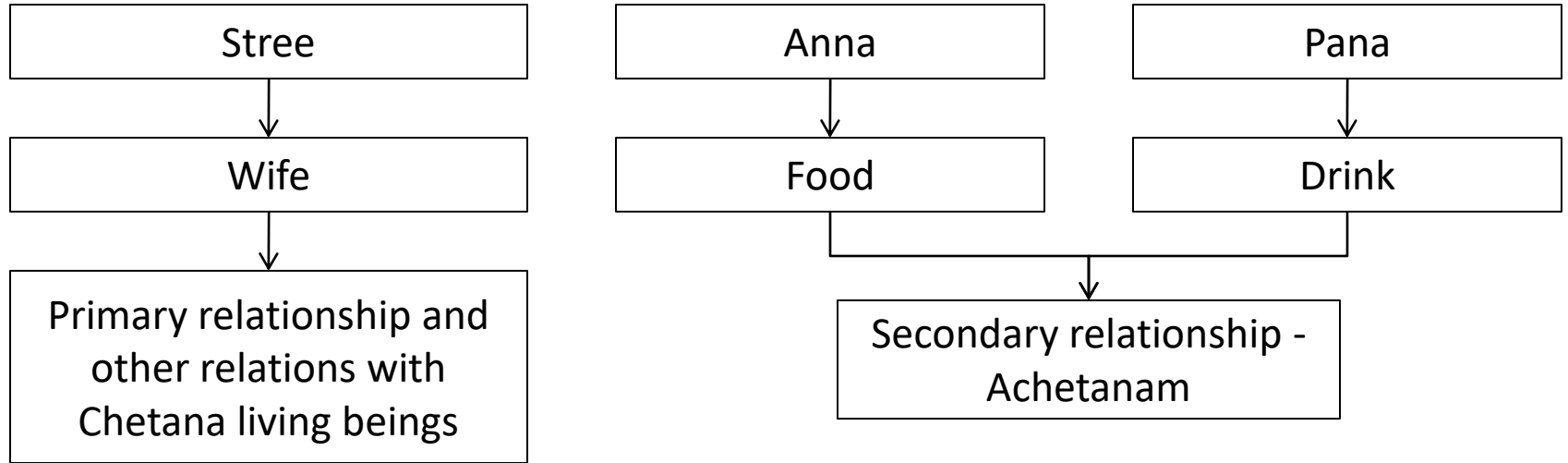
#### **c) Sarvam Karoti :**

- Does Laukika, Shastriya, Nisheda, Prayaschitta, Nitya Karmas – Becomes Karta.
- For what purpose?

To become Bokta. Person cooks not to Frame a picture and Admire but to eat. (Consumes).

#### d) Vichitra Bogaihi Pari Chitra Methi :

- Goes through variety of experiences with Stree, Anna, Pana.



#### e) Saha Paritrupti Eti :

- Goes through temporary pleasures born out of contact between sense organs and sense objects.

#### Gita :

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।  
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २.१४ ॥

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end ; they are impermanent ; endure them bravely, O Descendani of Bharata. [Chapter 2 – Verse 14]

- As Atma I am Akarta, Abokta. Claim this Atma.

## Explanation :

- Instead of claiming Atma – I identify myself with medium and become Karta – Bokta.

Avasta Trayam – 3 States of mind as Karta Bokta		
Jagrat	Svapna	Sushupti
<b>VCR</b> <ul style="list-style-type: none"><li>- Through active sense organs and mind.</li><li>- Jiva records all experiences.</li><li>- Ishvara Srishti</li></ul>	<b>VCP</b> <ul style="list-style-type: none"><li>- Jiva Srishti</li><li>- Only replay of experiences.</li><li>- Sense organs inactive.</li></ul>	<b>Sleep Mode</b> <ul style="list-style-type: none"><li>- Both Sense organs and mind in passive mode.</li></ul>

- Why is Jeeva travelling in 3 states in every Janma eternally?
- He doesn't understand I am Adhara Chaitanyam Atma (Original Consciousness) not reflected Consciousness (Jiva).
- Through Arani Mathanam, Aikyam, oneness is seen inspite of superficial differences in attributes.
- When Sharira Trayam comes, Atma appears to be miserable Samsari. Nitya Mukta Atma, caught up in Shariram is the bondage. Atma becomes Jeevatma and appears as Samsari.

## Example :

- I create dream world and Body for myself and once I am identified with the Dream Body, I become a creature of Dream world. This is the fall from creator to creature.

## Similarly in waking :

- Why is Jiva helpless?

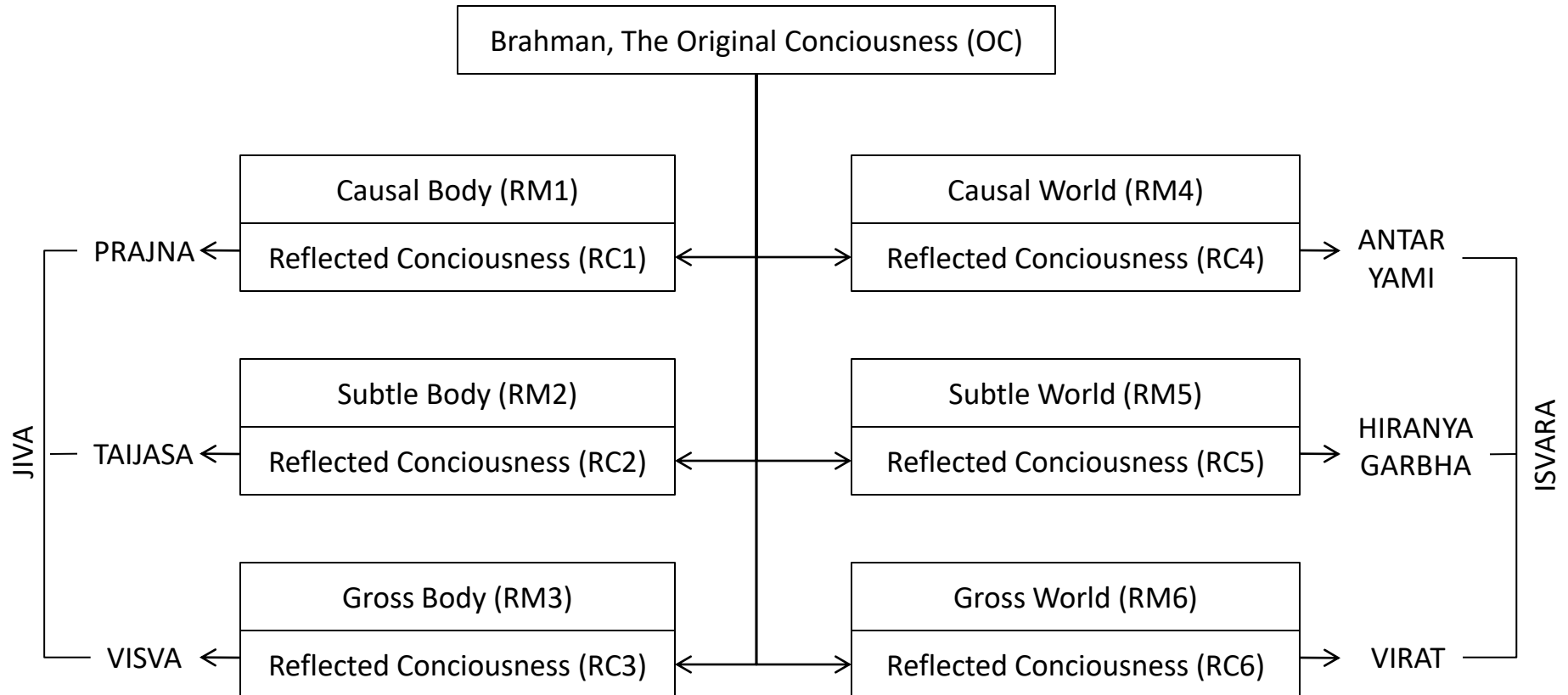
Jailor	Jailed
- Controller	- Controlled
- Lives in Prison	- Lives in Prison

Ishvara	Jiva
- Controller	- Controlled
- Lives in Jagat, Surrounded by 3 Gunas	- Lives in Jagat Surrounded by 3 Gunas.
- Satva Pradhana	- Rajas – Tamas Pradhana
- Manifest in Macro Medium	- Manifest in Micro Medium
- Master of Macro Upadhi	- Slave of Micro Upadhi, Confused.
- Free from Upadhi, because of Jnanam	- Physicalised, individualised, tyrannised individual, carried away by Shariram. - Use body and mind as instrument and claim I am free.



# INTRODUCTION TO VEDANTA

## JIVA – ISVARA – AIKYAM



# MANDUKYA UPANISHAD

## AGAMA PRAKARANA

<i>Mātrā-s</i> of <i>Om</i> मात्रा	<i>Pādā-s</i> of Self—पाद		State	Consciousness	Enjoyment	Contentment	Place of
	Microcosm <i>Vyaṣṭi</i> व्यष्टि	Macrocosm <i>Samaṣṭi</i> समष्टि	<i>Avasthā</i> अवस्था	<i>Prajñā</i> प्रज्ञा	<i>Bhoga</i> भोग	<i>Tr̥pti</i> तृप्ति	Meditation <i>Sthānatraya</i> स्थानत्रय
A	<i>Viśva</i> विश्व (Waker) <sup>A</sup>	<i>Vaiśvānara/</i> <i>Virāṭ</i> वैश्वानर/विराट् (Total Waker) <sup>B</sup>	Waking	Outer	Gross	Gross	Right (Eye)
U	<i>Taijasa</i> तैजस (Dreamer) <sup>C</sup>	<i>Hiraṇyagarbha</i> हिरण्यगर्भ (Total Dreamer) <sup>D</sup>	Dream	Inner	Subtle	Subtle	Mind ( <i>Manas</i> )
M	<i>Prājña</i> प्राज्ञ (Deep Sleeper) <sup>E</sup>	<i>Īśvara</i> ईश्वर	Sleep	Homogeneous	Happiness	Happiness	Heart (Space)

(अमात्र - *Amātra*---*Ātman*---*Brahman*---*Turīya*)

When we have gone through the entire chapter, we shall come to find the table given above represents almost all the ideas expressed in the first chapter.

A. Identified with Individual Waking/Gross Experience.

B. Identified with Total Waking/Gross Experience.

C. Identified with Individual Dream/Subtle Experience

D. Identified with Total Dream/Subtle Experience.

E. Identified with Undifferentiated Experience of the Unmanifest World.

### VERSE 13

स्वप्ने स जीवः सुखदुःखभोक्ता स्वमायया कल्पितजीवलोके ।  
सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति ॥ १३ ॥

svapne sa jīvaḥ sukhaduḥkhabhoktā svamāyayā kalpitajīvaloke ।  
suṣuptikāle sakale vilīne tamo'bhibhūtaḥ sukharūpameti ॥ 13॥

**The very same individualised ego in the “dream state” experiences its pleasure and pain – in a field of existence created by its own Maya (Misapprehension of Reality). During the “State of profound sleep” when everything is merged (into their causal state), it is overpowered by Tamas (non-apprehension) and comes to exist in its form of Bliss.**

## Verse 13 :

### a) Sva Maya Kalpita Loke, Sukha Dukha bokta :

- Jiva Srishti, Sense organs closed, mind in replay mode, not Ishvara Srishti.
- Subjectively projected private world.
- How Jiva Creates?
- Micro individual has creative power – Individual Maya Shakti called Nidra Shakti, born out of Avidya. Macro power is called Maya - Yoga Nidra.
- Jiva becomes Sukha, Dukha bokta.
- Jagrat and Swapna belongs to Jiva seeing channel I (Ishvara) and channel J (Jiva).
- What happens in Sushupti?

### b) Sakale Viline :

- Everything dissolves, Ishvara Srishti and Jiva Srishti, public world and private world. Not destroyed but go to Unmanifest, Dormant state.

Ishvaras Sleep	Jivas Sleep
- Pra Layaha Yoga Nidra	- Layaha boga Nidra

### What happens at that time?

- Jivatma over whelmed by ignorance has no knowledge at all.

- Neither Apra vidya, knowledge of objective world, nor para vidya – subjective world.

Ajnani Sleeper	Jnani
- Total ignorance = Bliss	- Experiences Total knowledge - Bliss

- In sleep I know, I am

↓ ↓

Chit Sat

- I don't know I am Brahman – Ananda most important, not known, overpowered by Tamo Guna.

#### d) Sukha Rupam eti :

- This Jivatma enjoys happiness.
- In sleep Samsara not experienced but in Dormant condition.

## VERSE 14

पुनश्च जन्मान्तरकर्मयोगात्स एव जीवः स्वपिति प्रबुद्धः ।  
पुरत्रये क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम् ।  
आधारमानन्दमखण्डबोधं यस्मिँल्लयं याति पुरत्रयं च ॥ १४ ॥

punaśca janmāntarakarmayogātsa eva jīvaḥ svapiti prabuddhaḥ ।  
puratraye k्रीḍati yaśca jīvastatastu jātaṁ sakalaṁ vicitraṁ ।  
ādhāramānandamakhaṇḍabodhaṁ yasmimँllayaṁ yāti puratrayaṁ ca ॥ 14॥

**Again due to its connection with the deeds done in its previous births, that very same individuality (Jiva) comes back to the dream or the waking-state. The being, who sports thus in three cities – from whom verily have sprung up all diversities, He is the substratum, the indivisible Bliss-Consciousness and in Him alone the three “Cities” go into dissolution.**

## **Verse 14 : Important Verse**

Who determines waking up? Same Body? New Body?

### **a) Janma – Antara Karma Yogat :**

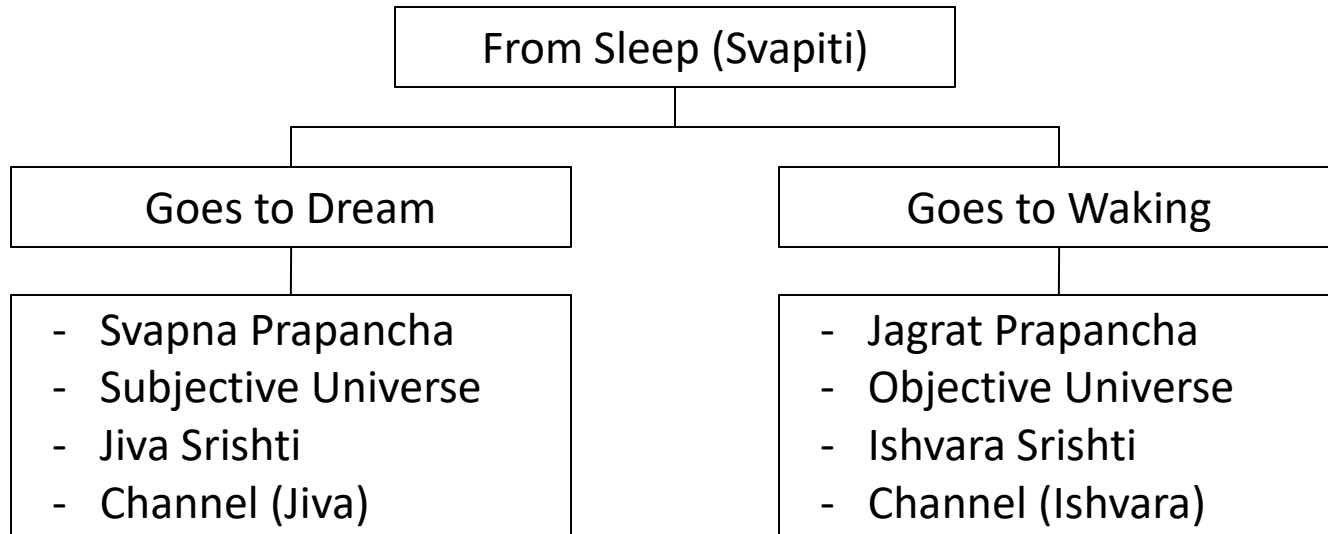
- Because of Punya – Papa Karma, Jiva has to come to Deha Abimana.
- What is mechanism – logic?

### **Exhaustion and Punya exhaustion :**

- Possible only with Deha Abimanam and external world in Jagrat and Svapna.
- In Sleep, Karmas are in Suspension. Once Karma Vasanas are ready for fructification, Karmas push Jiva to Jagrat and Svapna.
- Because of Activation of Purva Prarabda Karma.

### **c) Sa eva Jiva :**

- Sleeping Jivatma none other than Atma (Original Consciousness).
- That Atma caught up in Micro Upadhi does 2 things.



- Jiva plays around, becomes tired, watches serial and goes to another body upon Maranam.
- When did all this Start?
- When did 1<sup>st</sup> waking come? Beginningless cyclic process.

**Gita :**

न रूपमस्येह तथोपलभ्यते  
 नान्तो न चादिर्न च संप्रतिष्ठा।  
 अश्वत्थमेनं सुविरूढमूलं  
 असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५.३ ॥

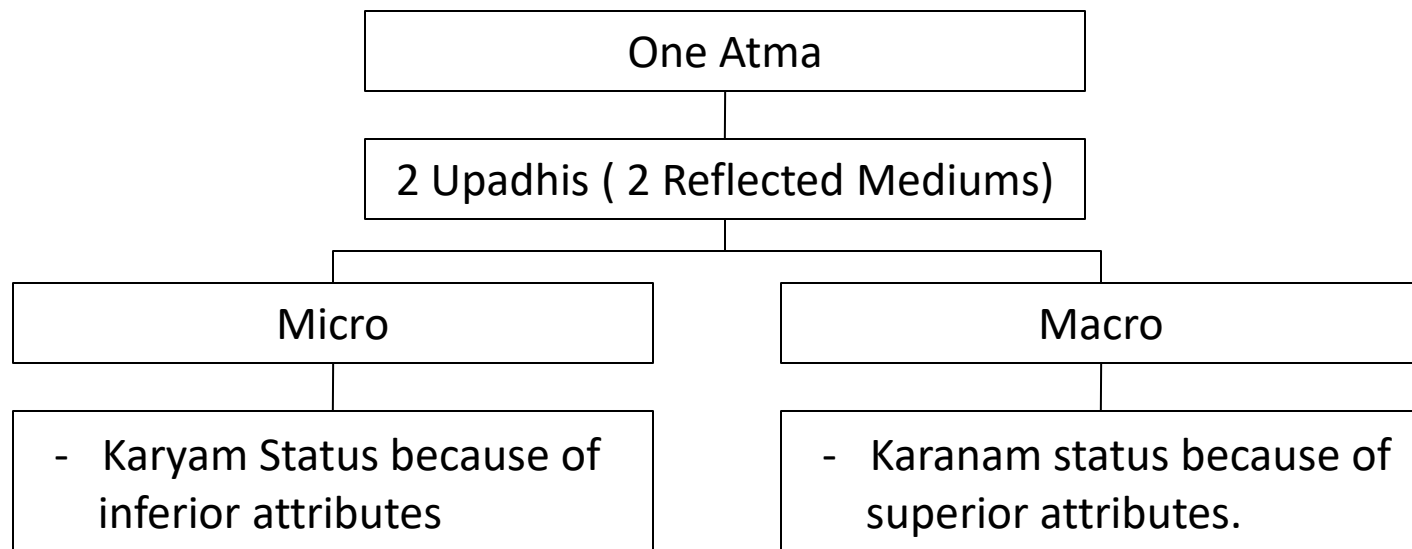
Its form is not here perceived as such, neither its end, nor its foundation or resting-place ; having cut asunder this firm-rooted Peepul-tree with the strong axe of non-attachment. [Chapter 15 – Verse 3]



- Anaadhi – can't talk of beginning. When will it end? Never ends if Jnanam not received.
- This is the Micro operation within a Jiva.

#### d) Jiva Pura Traye Kridati :

- Jeeva Knocks about in Pura Trayam, Sharira Trayam, Avasta Trayam.
- **Puranic story** : Tripura Dahanam is Jnanis Journey. Shiva burnt tripura Asuras by opening 3<sup>rd</sup> eye.
- Every Jiva is a Shiva who opens 3<sup>rd</sup> eye of knowledge and burns 3 Puras – 3 Sharirams by Brahma Vidya.
- Teacher shifts attention from micro Upadhi to Macro Upadhi to show Atma is same only Vesham changed.



- When Upadhis removed in Sushupti, Karanam and Karyam status of Atma is resolved and only Atma remains Pure Atma is Karya Karana Vilakshana, Svayam Brahman. That Tvam Asi Bavayatmani.

### Vivekchoodamani :

एकमेव सद्नेककारणं  
कारणान्तरनिरास्यकारणम् ।  
कार्यकारणविलक्षणं स्वयं  
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

*ekameva sadanekakāraṇam  
kāraṇāntaranirāsyakāraṇam |  
kāryakāraṇavilakṣaṇam svayaṁ  
brahma tattvamasi bhāvayātmani || 260||*

That which, even though one Reality, is the cause for the many, the cause that refutes all other causes, which is distinct from cause and effects and self-existent... "That Brahman Thou Art".... Meditate on this in your mind. [Verse 260]

### Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मा-दन्यत्रास्मात्कृताकृतात् ।  
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥१४॥

*anyatra dharmād anyatrādharmād anyatrāsmāt kṛtākṛtāt.  
anyatra bhūtāc ca bhavyāc ca yat tat paśyasi tad vada. (14)*

That which thou seest as other than virtue and vice, other than cause and effect, other than the past and future, tell me that. (I.2.14)

### e) Sakalam Vichitram Jatam :

- Entire creation is born... Atma gets status of Srishti Karanam, when associated with Macro Upadhi.

### Dream :

- As long as I am identified with dream body, I am persecuted creature.
- Dream individual facing dream universe identified with dream body.

### What is the process of waking up?

- I disidentify with dream Body, eyes, sense organs, objects.
- I choose to identify with wakers body...

### Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरी-तुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।  
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

viSvam darpaNa -driSyamAna nagaI-  
tulyam nijAntar-ga tam  
paSyannAtmani mAyayA bahirivod -  
bhUtam yathA nidrayA |  
ya: sAkshAt-kurute pra bodha -sa maye  
svAtmAnam-eva -a dvayam  
tasmai SrI guru-mUrtaye nama idam  
SrI dakshiNAmUrtaye ||

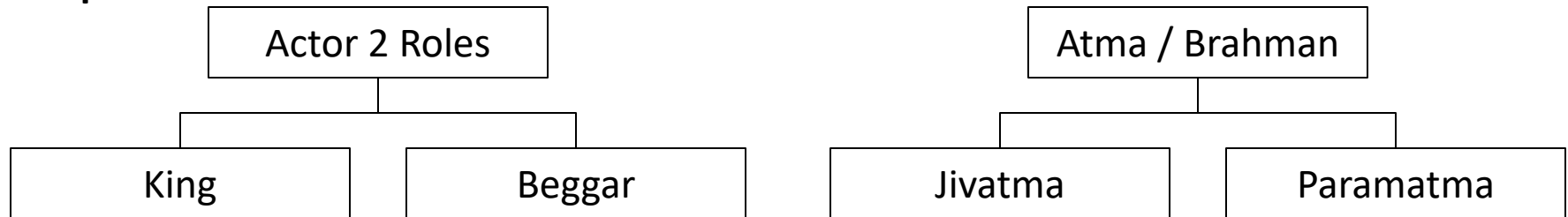
The universe is the reflection of a mirror . The Truth is the supreme Brahman, the one without a second . The mind, senses and intellect are all able to only discern the reflection of the Atman . The identity of the brahman and the Atman is apparent after self-illumination. I offer my profound salutations to the auspicious Guru, who is an embodiment of Dakshinamurti, and whose grace is responsible for the illumination. [Verse 1]

- Dream world falsified, worthless.
- Shift is by waking up to higher nature.
- Similarly, Atma becomes Srishti Karanam with Macro Upadhi as Adharam.
- Paramatma with Macro Upadhi is Srishti, Sthithi, Karanam.

#### f) Yasmin Pura Trayam Layam Yati :

- Paramatman is Laya Karanam also.
- Sharira Trayam and Prapancha Trayam dissolves into same Atma.

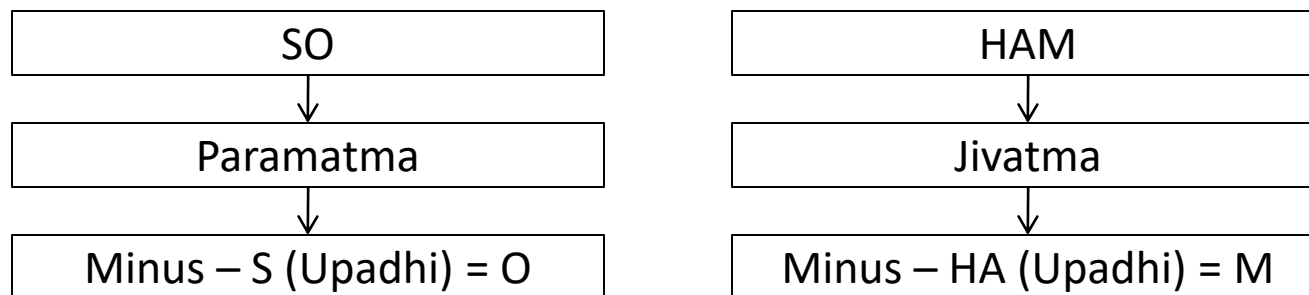
#### Example :



- From its own standpoint what is Atma – neither Jivatma or Paramatma, neither Karyam – Karanam, inferior – Superior, Micro – Macro, Swami – Dasa.
- It is Undivided, Nirgunam, Indivisible, awareness, Chaitanyam.
- Karyam and Karanam are attributes, status enjoyed by Atma when upadhi is Around.
- Transcending Attributes, Atma remains by itself as Pure consciousness.

## What is its Nature?

- Anandam – Not experiential Ananda but Svarupa Ananda, lacking nothing, fullness, never deficient, wanting nothing, self adequate.
- Jivatma and Paramatma are essentially Atma.



- Without upadhi – what remains is “OM” = Brahman = Omkara.

## Mandukya Upanishad :

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न  
प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यम-  
व्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं  
शान्तं शिवमद्वैतं चतुर्थं  
मन्यन्ते स आत्मा स विज्ञेयः

nāntaḥ-prajñam, na bahiḥ prajñam, nobhayataḥ-prajñam,  
na prajñañā-ghanam, na prajñam, nāprajñam;  
adr̥ṣṭam, avyavahārayam, agrāhyam, alakṣaṇam,  
acintyam, avyapadeśyam, ekātma-pratyaya-sāram,  
prapañcopaśamam, śāntam, śivam, advaitam,  
caturtham manyante, sa ātmā, sa vijñeyah.

That is known as the fourth quarter: neither inwardturned nor outward-turned consciousness, nor the two together; not an indifferentiated mass of consciousness; neither knowing, nor unknowing; invisible, ineffable, intangible, devoid of characteristics, inconceivable, indefinable, its sole essence being the consciousness of its own Self; the coming to rest of all relative existence; utterly quiet; peaceful; blissful: without a second: this is the Ātman, the Self; this is to be realised. [Verse 7]

- This is my original nature and gods original nature.
- Therefore can say I and god are one if we take I as pure consciousness principle in us.
- If you take Baga Tyaga Lakshana alone, then equal.
- This is Mahavakya Mantra.

Line 1, 2, 3 – Jivatma.

Line 4, 5, 6 – Paramatma.

## VERSE 15

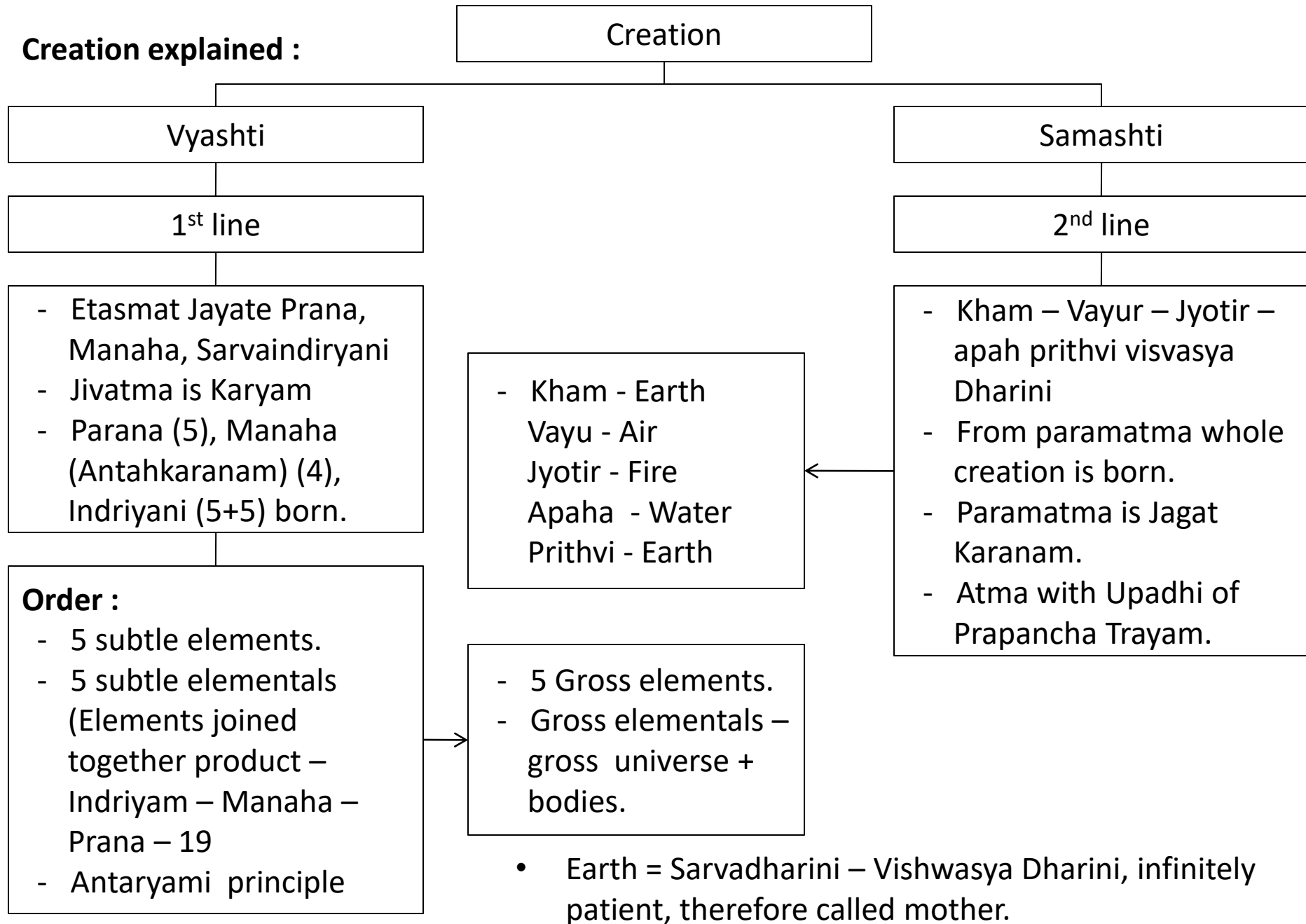
एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।  
खं वायुज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca ।  
khaṁ vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī ॥ 15॥

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all.

## Verse 15 :

### Creation explained :





## VERSE 16

यत्परं ब्रह्म सर्वात्मा विश्वस्यायतनं महत् ।  
सूक्ष्मात्सूक्ष्मतरं नित्यं स त्वमेव त्वमेव तत् ॥ १६ ॥

yatparam brahma sarvātmā viśvasyāyatanam mahat |  
sūkṣmātsūkṣmataram nityam sa tvameva tvameva tat || 16||

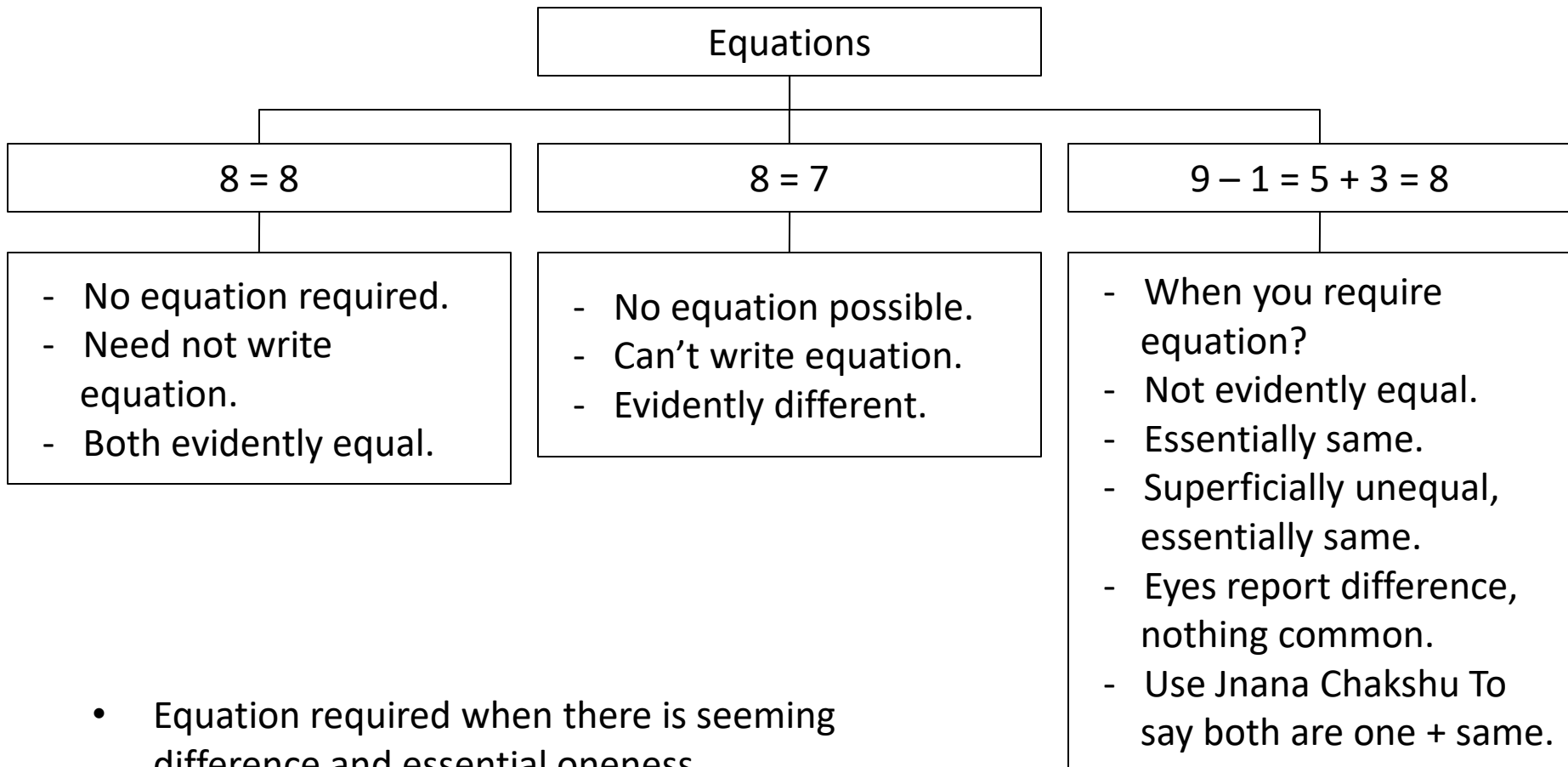
**That which is the Supreme Brahman, the Self in all, the ample Support of the Universe, Subtler than the subtle and Eternal... That alone thou art, thou alone art that.**

## Verse 16 :

### Series of Mahavakyams Verse 16 – 22 :

- Paramatma is Jagat Karanam and Jiva is the Karyam – effect.
- How cause and effect same?

### What is principle of Mahavakyam :



Seeming Difference	
Jivatma	Paramatma
- Micro	- Macro
- Dasa	- Master
- Inferior attributes	- Superior attributes

### a) Yat Param Brahma Sarvatma :

- With Macro Upadhi, called karana Atma, infinite Brahman.

### Tattriya Upanishad :

भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि  
 भगवो ब्रह्मन्ति । तस्मा एतद्वोवाच । अन्नं प्राणं चक्षुः  
 श्रोत्रं मनो वाचमिति । तं होवाच । यतो वा इमानि  
 भूतानि जायन्ते । येन जातानि जीवन्ति ।  
 अत्ययन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्वद्वेति ।  
 स तपोऽतप्यत । स तपस्तप्त्वा ।

bhrigurvai varunih . varunam pitaramupasasara .  
 adhihi bhagavo brahmeti . tasma etatprovacha .  
 annam pranam chaxuh shrotram mano vachamiti .  
 ta{m+} hovacha . yato va imani bhutani jayante .  
 yena jatani jivanti .  
 yatprayantyabhisa.nvishanti . tadvijij~nasasva . tad.h brahmeti .  
 sa tapo.atapyata . sa tapastaptva .. 1..

Bhrigu, the son of Varuna, approached his father Varuna, (and said), Sir, teach me about Brahman. To him he replied, "Food, Prana, the eyes, the ears, the mind and the speech".

To him he further said, "That out of which all these creatures are born, being born by which they live, (and again) having departed into which they enter, seek to know That. "That is Brahman".

He performed penance ; and having performed the penance. [3 – 1 – 1]

- Supreme causal Brahman.

## b) Vishwasya Ayatanam Mahat :

- Creator, Sustainer, abode, support of entire creation.
- Mahat – substratum of entire creation. Therefore....

## c) Sukshmat, Sukshmataram, Nityam :

- Subtler than subtlest – space pervades all universe – subtlest in creation. Atma subtler than space.

Karanam (Subtle)	Karyam (Gross)	Sense organs perceiving
Param Atma	Space	1
Space	Air	2
Air	Fire	3
Fire	Water	4
Water	Earth	5

#### **d) Nityam :**

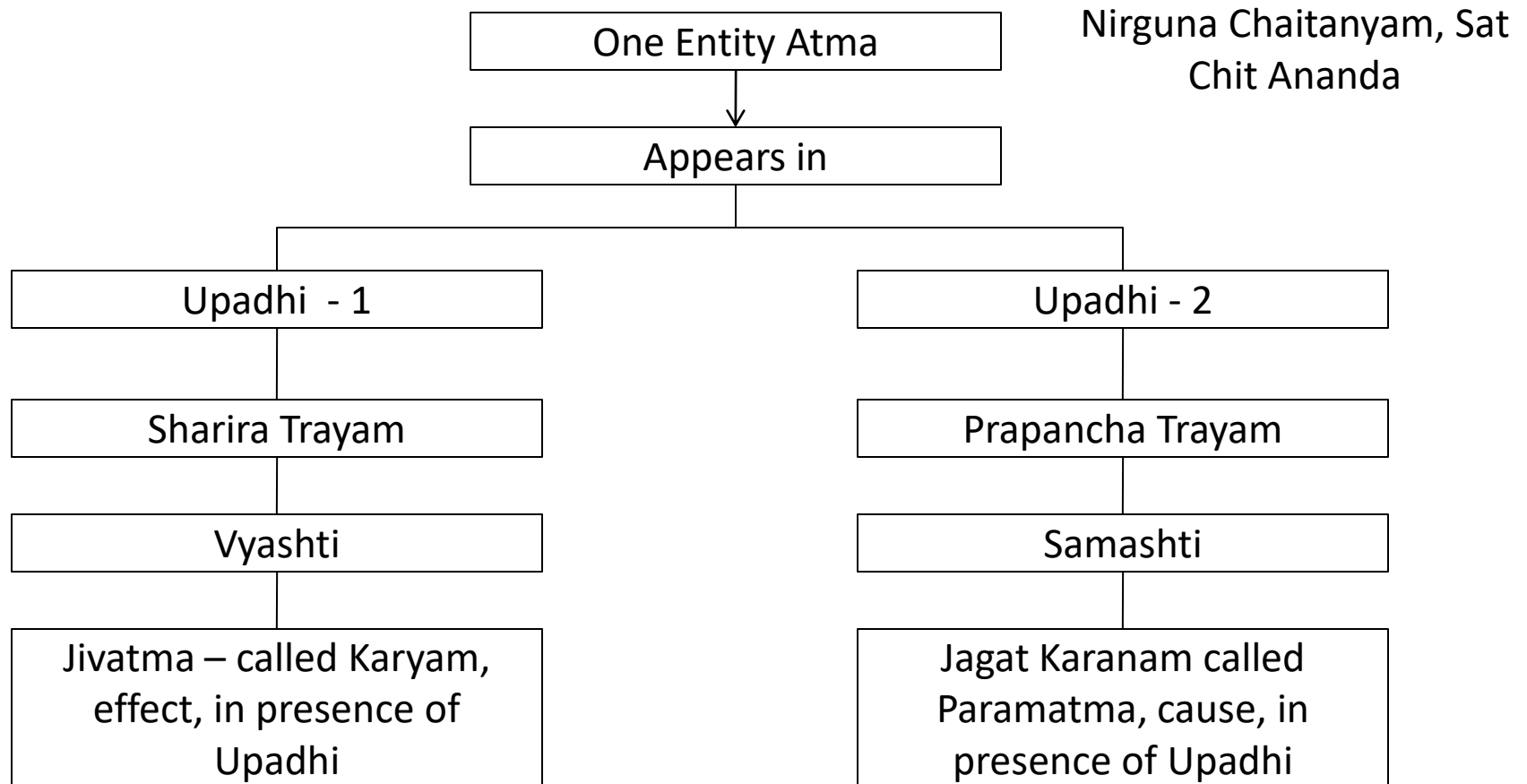
- Eternal Karana Paramatma exists before creation, continues with Karyam, exists after destruction of Karyam.
- Karanam Gold exists before, during, after chain.  
Karanam Clay exists before, during, after Pot.  
Karanam Wood exists before, during, after Furniture.  
Karanam Paramatma exists before, during, after Creation.
- Tasmāt Karanam Nityam.

#### **e) Tat Tvam eva :**

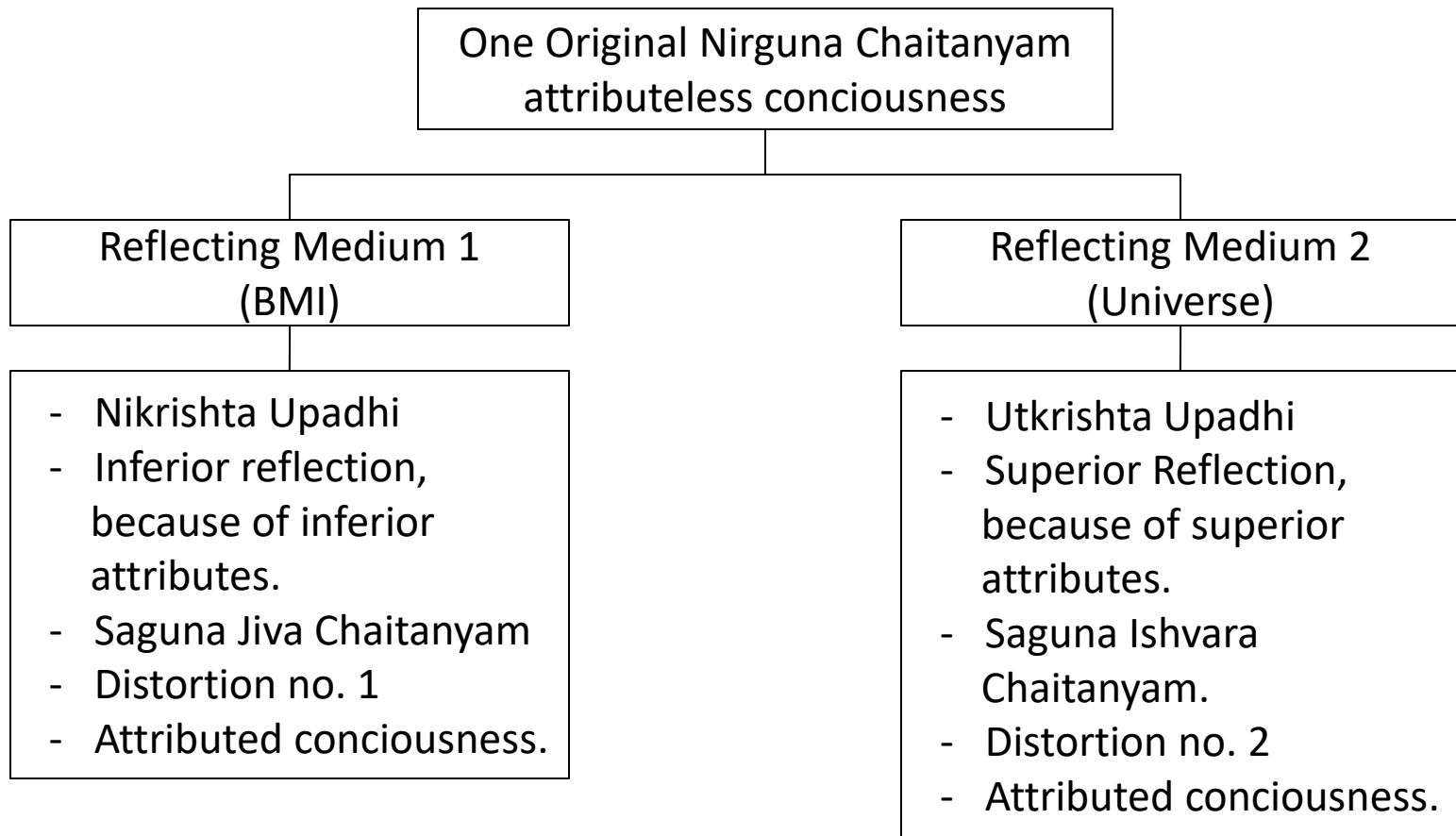
- Mahavakyam – That Jagat Karanam Paramatma is from whom I have come, in whom I exist, in whom I will resolve into. This is Brahma Vidya. Know it now and be free = Moksha.
- Tat Padārtha = Tvam Padārtha by Baga Tyaga Lakshanam.

#### **How Aikyam is revealed? What is Baga Tyaga Lakshana?**

- Jivatma and Paramatma not 2 separate entities.
- Essentially one Atma (Advitiyam, Secondless, Nirguna Chaitanyam).



- Through 2 Upadhis, one Atma is manifest. Chaitanyam manifesting through different media gets distorted, transferred as Reflected Consciousness.



### Jivatma Definition :

- Nikrishta Guna Visishta Chaitanyam.
- Consciousness associated with inferior attributes because of inferior reflecting medium (Sharira Trayam).

## Paramatma Definition :

- Utkrishta Guna Visishta Chaitanyam.
- Consciousness associated with superior attributes because of superior reflected medium. (Prapancha Trayam).
- Param – Adjective indicates superior attributes.
- Aparam – Adjective indicates inferior attributes.
- Baga Tyaga is dropping superior, inferior attributes and retaining consciousness – we get Atma which is neither Param / Aparam, which has neither Utkrishta – Nikrishta Guna.
- Mentally remove reflecting medium of Body (RM1) and Universe (RM2) and look at attributeless atma. Which is neither Jivatma or Paramatma, pure Consciousness.
- Implied meaning arrived by removing partial features of both Jivatma and Paramatma.
- Jivatma minus inferior Attributes = Atma.
- Paramatma minus Superior attributes = Atma.
- Wave minus attributes of Name & form = Water.
- Ocean minus Attributes of Name & form = water.
- Aham, Paramatma Asmi – say happily. Tatu Tvam eva.

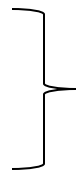


- Attributes incidental, unreal negatable, not my intrinsic nature
- Till physical body is there, Attributes will be there.
- Till subtle body is there, Subtle (Intellectual, Psychological) attributes will be there.
- Till causal body is there, ignorance will be there.
- Distortion conditioned by 3 bodies.
- Psychologically forget body and own up consciousness.
- Soham – Ham Saha.
- I am that Paramatma

You are that, that is you

Tat Tvam eva, Tvam Eva Tat.

- To avoid part whole relationship, repeated that Paramatma is you.
- All Gujaratis Indians, all Indians not Gujaratis. (Part – whole relationship)
- Jivatma = Paramatma  
Paramatma = Jivatma



Conveys total identity, absolute relationship  
Amsha Amshi Bava Nirakaranam

## VERSE 17

जाग्रत्स्वप्नसुषुप्त्यादिप्रपञ्चं यत्प्रकाशते ।  
तद्ब्रह्माहमिति ज्ञात्वा सर्वबन्धैः प्रमुच्यते ॥ १७ ॥

jāgratsvapnasuṣuptyādiprapañcam yatprakāśate |  
tadbrahmāhamiti jñātvā sarvabandhaiḥ pramucyate || 17||

**“That which illumines the world of relative experiences lived in the waking, dream and deep - sleep conditions, that Brahman am I” – and realising thus, one is liberated from all shackles.**

**Verse 17 :**

**Who is Jivatma :**

**1<sup>st</sup> Line :**

**a) Jagrat, Svapna, Sushupti, Aadhi, Prapancham Prakashate :**

- Conciousness obtaining in, manifested through, individual Sharira Trayam.
- **How is Conciousness manifest?**
- As witness of 3 Avastas.

<b>Atma - Through</b>	<b>Illumines</b>	<b>Name of Reflected Conciousness</b>
Sthula Shariram	Jagrat Avastha	Visva
Sukshma Shariram	Svapna Avastha	Teijasa
Karana Shariram	Sushupti Avastha	Prajna

- Sakshi illumines presence and absence of thoughts.

## Definitions :

### Jagrat :

जाग्रदवस्था का ?  
श्रोत्रादिज्ञानेन्द्रियैः शब्दादि -  
विषयैश्च ज्ञायते इति या सा जाग्रदवस्था ।  
स्थूलशरीराभिमानी आत्मा विश्व इत्युच्यते ।

*Jāgradavasthā kā? Śrotrādijñānendriyairśabdādivisayaishca jñāyate iti yā sā jāgradavasthā |  
Sthūla-śarīrābhīmānī ātmā viśva ityucyate |*

What is the waking state? The state of experience in which the sense objects like sound are perceived through the sense organs like the ears, is the waking state. The Self, identifying with the gross body, is then called Visva. [Verse 13.1]

### Svapna :

स्वप्नावस्था केति चेत् जाग्रदवस्थायां यद्  
दृष्टं यत् श्रुतं तज्जनित-वासनया निद्रासमये यः  
प्रपञ्चः प्रतीयते सा स्वप्नावस्था ।  
सूक्ष्मशरीराभिमानी आत्मा तैजस इत्युच्यते ।

*Svapnāvasthā keti cet jāgradavasthāyām yad  
dr̥ṣṭam yat śrutam tajjanita-vāsanayā nīdrāsamaye yaḥ  
prapañcaḥ pratīyate sā svapnāvasthā |  
Sūkṣmaśarīrābhīmānī ātmā taijasa ityucyate |*

For the question, what is the dream state, the explanation is the world that is projected while in sleep from the impressions born of what was seen and heard in the waking state is called the dream state. The Self identified with the subtle body is called taijasa. [Verse 13.2]

### Sushupti :

अथ सुषुप्त्यवस्था का ? अहं किमपि न जानामि  
सुखेन मया निद्राऽनुभूयत इति सुषुप्त्यवस्था ।  
कारणशरीराभिमानी आत्मा प्राज्ञ इत्युच्यते ।

*Atha susuptyavasthā kā | Ahaṁ kimapi na jānāmi |  
Sukhena mayā nīdrā'nubhūyata iti susuptyavasthā |  
Kāraṇaśarīrābhīmānī ātmā prājña ityucyate |*

Then what is the deep sleep state? That state about which one says later, "I did not know anything, I enjoyed good sleep," is the deep sleep state. The Self identified with the causal body is called Prajna. [Verse 13.3]

- 3 Names of Reflected consciousness obtaining in 3 states as Vishva (Waker), Teijasa (Dreamer), Pragya (Sleeper).
- 3 put together is called Jivatma, associated with individual Vyashti Shariram, inferior attributes.
- Body is sick – I am sick, suffering.
- Mind is Angry – I am Angry.
- Mind not conscious of thoughts in coma.... I am unconscious.
- Attributes of Body and mind instrument transferred to consciousness wrongly. Therefore I consciousness appear to be with inferior attributes.
- What is the real nature of Jeevatma?

**b) Tad Brahma iti Jnatva :**

- This consciousness obtaining in my mind (Vyashti Upadhi), manifesting in my mind, revealing presence and absence of 3 Avastha is Paramatma, Sakshi, Brahman.
- It is same consciousness obtaining in Macro samashti Upadhi, Paramatma.

Jivatma = Consciousness	Paramatma = Consciousness	Jivatma = Paramatma
-------------------------	---------------------------	---------------------

- What is benefit of this Svarupa Jnanam?
- As long as I am identified with the Upadhi Shariram, medium of reflection, my life is miserable.
- If I take myself as reflected image in Mirror, I will be miserable.

Condition of Mirror	My Conclusion
- Mirror moves	- I am moving, travelling to USA, India.
- Mirror is Dirty, Broken.	- I have impurities. - I am Angry, Sukhi, Dukhi, Dying.
<b>Truth :</b> - My original face ever free of reflected face	- I am consciousness ever free, not reflected in 3 states.

- Identifying “Myself” with reflection and reflecting medium makes life miserable (Bondage). Having “Everfree Atma” Jnanam, makes me realise I was never bound, never born. Ever existing pure consciousness called Brahman. Therefore identify with original consciousness.
- What is Advantage?

### c) Sarva Bandhai Pramuchyate :

- Released from shackles, Bonds belong to distortions – Reflected consciousness.
- I am Original consciousness.... Ever liberated.

### Gita :

न जायते म्रियते वा कदाचिन्  
नायं भूत्वा भविता वा न भूयः।  
अजो नित्यः शाश्वतोऽयं पुराणो  
न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does He ever die ; after having been, He again ceases not to be ; unborn, eternal, changeless and ancient, he is not killed when the body is killed. [Chapter 2 – Verse 20]

- Let mirror break, let image go, I am eternally there as Kaivalyam, Unaffected by all events.

## VERSE 18

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् ।  
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥ १८ ॥

triṣu dhāmasu yadbhogyaṁ bhoktā bhogaśca yadbhavet ।  
tebhyo vilakṣaṇaḥ sākṣī cinmātro'haṁ sadāśivaḥ ॥ 18॥

**All that constitutes the enjoyable, the enjoyer and the enjoyment in the three realms.. Different from them all am I, the Witness, the Ever-auspicious, Pure Consciousness.**



## Verse 18 : Important verse

- Mahavakya mantras from Verse 16... 23, where jeevatma realises I am one with Paramatma in my essence, real intrinsic nature. Jivatma highlighted. I came from Paramatma, exist in Paramatma, go back to Paramatma. There is only nondual Paramatma in the universe which is appearing as Jeevatma and Jagat.
- Jeevatma must be clearly understood. Then only it can claim identity with Paramatma. Then wave can say I am water.
- Jiva, Jagat appearance is a Reflection, existing, resolving in ocean of consciousness. Nama Rupa arriving and departing in ocean of consciousness, which is the essence, substance behind universe.

Wave as Nama / Rupa	Wave as Water
<ul style="list-style-type: none"><li>- Born, going to shore, will be destroyed.</li></ul>	<ul style="list-style-type: none"><li>- I am immortal, know Nama Rupa is incidental.</li><li>- Tvam pada must be clear to claim Tad Padartha Aikyam.</li></ul>

### a) Aham, trisu dhamasu Vilaksha Sakshi :

- Sakshi Chaitanyam is Real I, intrinsic nature, inherrent in me all the time and beyond time also.
- Meaning of I = Anuvritti, Avyabichari chaitanyam, changeless consciousness called Sakshi.

## What is my Nature?

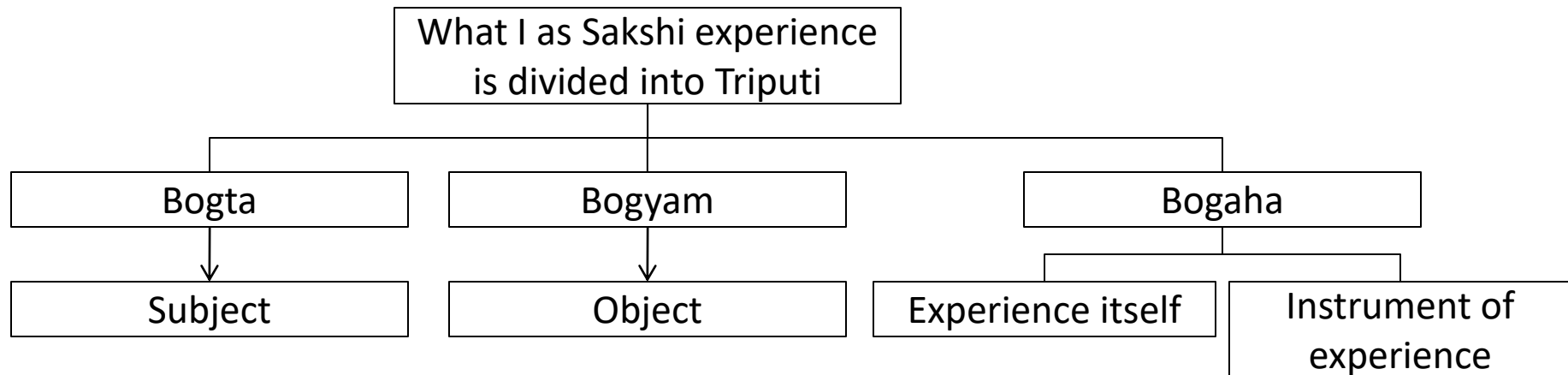
### b) Tebyaha Vilakshanam :

- I am different from all 3 states I experience.

### Fundamental Law :

- Drishta na tu Drishyam.
- Experiencer different than experienced.
- What do I experience?

### c) Bhokta Bogas-ca yad – bhavet :



- I am neither subject, object, or instrument.

### Question :

- Am I subject or different from Subject?

## Understand carefully :

- What is mechanism of experience?

Status of knower, subject	In presence of object, beings
<ul style="list-style-type: none"><li>- Teacher</li><li>- Father</li><li>- Husband</li><li>- Waker (Visva)</li><li>- Dreamer (Teijasa)</li><li>- Sleeper (Prajna)</li></ul>	<ul style="list-style-type: none"><li>- Student</li><li>- Son</li><li>- Wife</li><li>- Waking world</li><li>- Dream world</li><li>- Sleep world of ignorance.</li></ul>
<ul style="list-style-type: none"><li>- Sakshi, Turiyam</li></ul>	<ul style="list-style-type: none"><li>- When neither subject, object, instruments around, (Vilakshana – Substratum, Adharam).</li></ul>

- Consciousness enjoys status hood, subject hood, with respect to object.
- Minus, object, consciousness not even a subject. (Process called Adyaropa – Apavada).
- I am Jeevatma who am Sakshi, obtaining in Avasta trayam, illumining Avasta trayam but vilakshanam – beyond – transcendental, Paramartikam, Satyam, Independently exist without Body, mind, world, intrinsic nature, changeless, Nivrikara, Nityaha, eternal, Arupaha formless, infinite – Poornaha. Bring back all factors, indicators discussed in verse 6 – here in reflecting on all Mahavakya as from verse 16 – 23 (8 verses).

- Subtlest in creation – is the subject. More indicators given... what is my nature?

#### d) Chinmatram :

- I am Kevala chaitanyam without emotions of mind instrument.

Tape recorder / Phone instrument	Essence
<ul style="list-style-type: none"> <li>- Medium of expression.</li> <li>- While expressing, I appear to be Angry, Sad,....</li> </ul>	<ul style="list-style-type: none"> <li>- Atma</li> <li>- Mukta</li> </ul>

#### Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥३॥

Na Me Dvessa-Raagau Na Me Lobha-Mohau  
Mado Naiva Me Naiva Maatsarya-Bhaavah |  
Na Dharmo Na Ca-Artho Na Kaamo Na Mokssah  
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||3||

I have neither disliking nor liking. I have neither greed nor delusion. I have indeed neither pride nor jealousy. I have no duty (to perform) nor any wealth (to acquire). I have no craving (for pleasure) and not being bound) I have no liberation either. I am of the nature of pure Consciousness and bliss, I am all auspiciousness, I am Siva. [Verse 3]

- Raaga, Dvesha belongs to instrument.

## Aham Sada Sivah :

- Consciousness behind individual self is consciousness behind total creation which is the Universal self.

## Advaita Anubuti :

<p>shiva eva sadA jIvo jIva eva sadA shivaH. vettyaikyamanayoryastu sa Atmaj~no na cetaraH..74..</p>
--

- Jiva always Sivah. Sivah is always Jiva in their essential Nature.

## VERSE 19

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।  
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

**In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman.**

## **Verse 19 :**

### **Paramatma Highlighted :**

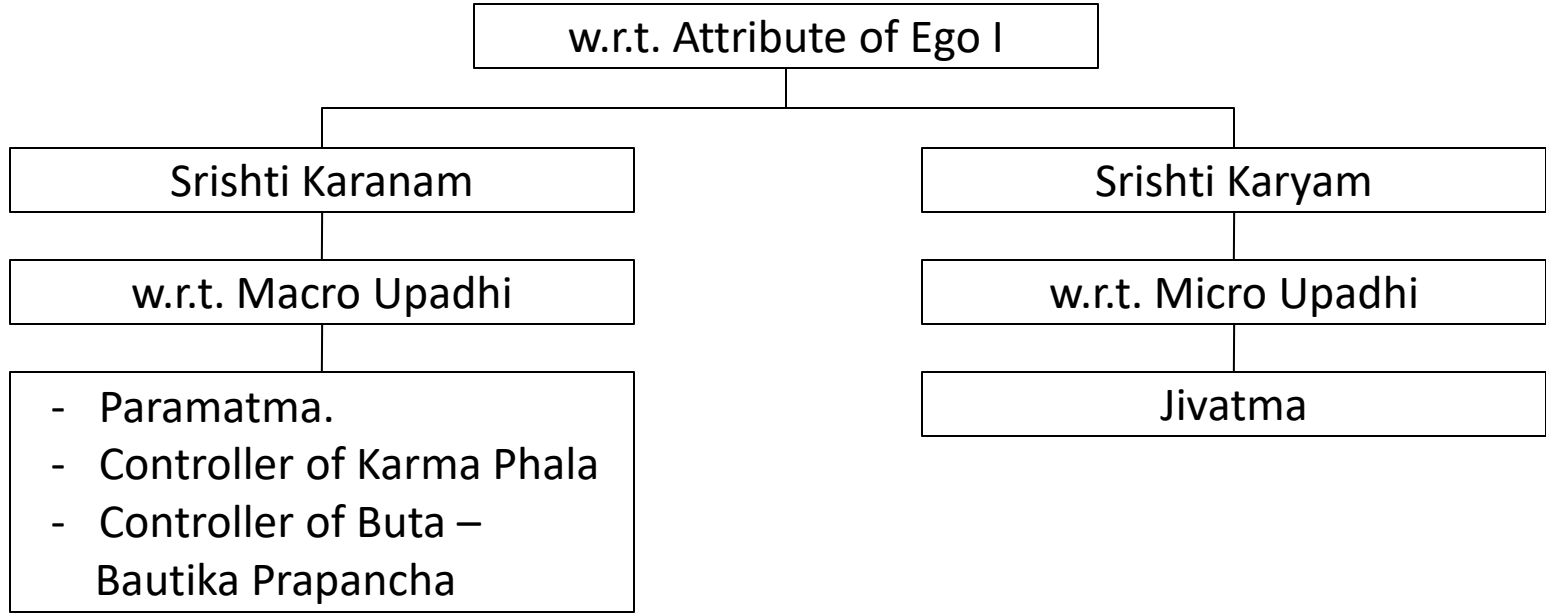
- When I, atma, put on Paramata vesham (Role) can utter this verse.

#### **a) Tad Brahma Aham iti Jnatva :**

- I am none other than nondual, secondless, Kevalam Brahman, Paramatman.
- What type of Paramatman?

#### **b) Meyi eva Sakalam Jatam :**

- From whom alone creation arises. Whole world has come out of me. I am Jagrat Srishti, Sushupti Karanam. I manifest Sun, Moon, Star with my light of Consciousness.
- Why can't I swallow this?
- Deha Abhimana....
- I am water from whom all oceans and waves arise. No wave, ocean separate than water. Consciousness introduced as Karanam step 2 – Adhyaropa.
- Transcend individual body and mind and identify with chinmatra Sakshi chaitanyam.
- Moment I slip into “Ego I” saying Paramatma is sacrilege, Papam. From Macro Upadhi alone I am Srishti Karanam.
- From my own standpoint, says Paramatma, I am not Karanam – Apavada – step 4 Karanam is a status, Attributes of paramatma – Ego “I”. When Jagat is around.



### Vivekachoodamani :

एकमेव सद्नेककारणं

कारणान्तरनिरास्यकारणम् ।

कार्यकारणविलक्षणं स्वयं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

*ekameva sadanekakāraṇam*

*kāraṇāntaranirāsyakāraṇam |*

*kāryakāraṇavilakṣaṇam svayaṁ*

*brahma tattvamasi bhāvayātmani || 260 ||*

That which, even though one Reality, is the cause for the many, the cause that refutes all other causes, which is distinct from causes and effects and self-existent --- —That Brahman Thou Art|| .... Meditate on this in your mind. [verse 260]



### c) Mayieva Sarvam Pratishtitam :

- I am Sthithi Karanam, support, base of entire creation.
- After waking up, can say – Dream arose in me, existed in me, swallowed by me. In dream tyrannised individual.

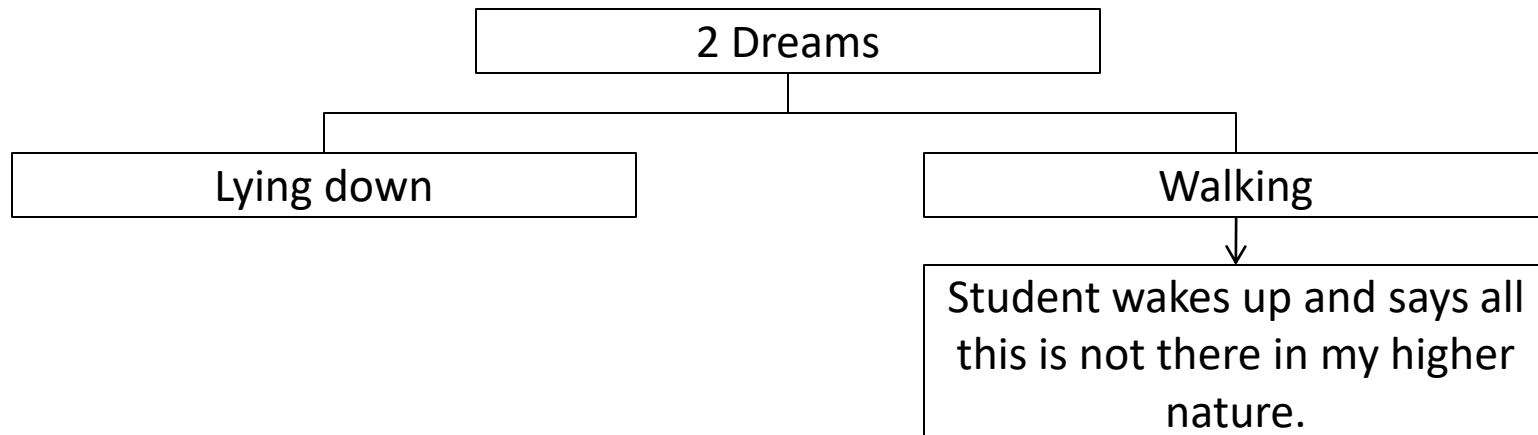
### d) Mayi Sarvam Layam Yati :

- When I am express with macro upadhi as Paramatma, I can say I am Laya Karanam. From my own standpoint, Niruphadika Brahman, Aham asmi.

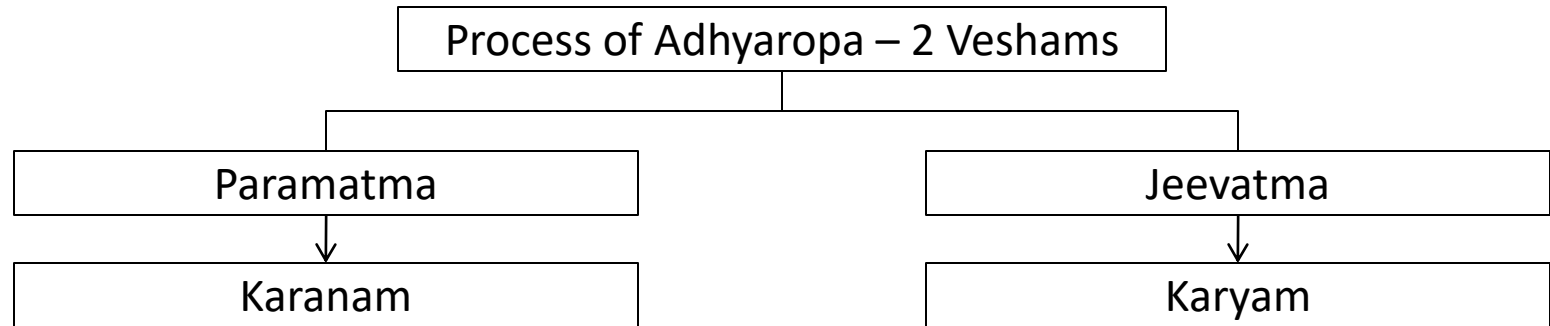
### e) Tad Brahma Aham Asmi :

Arrogance	Wisdom / Truth
- Saying this with sthula Sharira Abimana / ego.	- Saying this with Sakshi Standpoint.

- Like in dream world, there are distortions, waking world also has distortions of medium / instruments operating.



- Due to inferior Upadhi, Jiva appears as Karyam, Paramatma as Karanam. Both attributes seeming, superimposed, Adhyasa. When media are there, they are there.



- Atma = Karya Karana Vilakshanam.

### Dakshinamurthy Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः  
 शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।  
 स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः  
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥८॥

Vishvam Pashyati Kaarya-Kaaranna-Tayaa Svasvaami-Sambandhatah  
 Shissya-[A]acaarya-Tayaa Tatha-Eva Pitir-Putraady[i]-Aatmanaa Bhedatah |  
 Svapne Jaagrati Vaa Ya Essa Purusso Maayaa-Paribhraamitah  
 Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||8||

He, who is the Purusha, deluded by Maya sees in Himself, the world of cause and effect, and diversely related as possessor-possessed, teacher-student, father-son etc., both in the waking and dreaming states - to Him, the divine teacher, Sri Dakshinamurti is this salutation. [Verse 8]

- When I put on Karana Vesham, I can say this verse.

## VERSE 20

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम् ।  
पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि ॥ २० ॥

aṇoraṇīyānāhameva tadvanmahānahaṁ viśvamahaṁ vicitram |  
purātano'haṁ puruṣo'hamīśo hiraṇmayo'haṁ śivarūpamasmi || 20||

**I am smaller than the smallest and also am I the most vast. I am the manifold universe – amazing ; I am the Ancient One, the Purusa ; the Supreme Ruler am I, the Effulgent One, by nature ever-auspicious.**

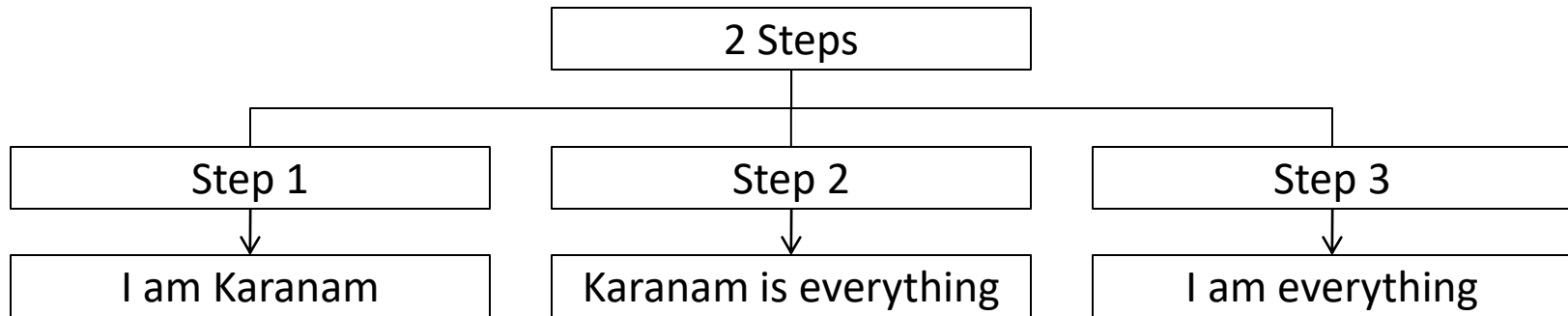
## Verse 20 :

### Corollary of Verse 19 :

- As Karana Paramatma where am I located?
- In and through all Karyam. Gold alone appears as chain, God alone appears / manifests as world.
- Eka Karana eva, Anena Karya Rupena Bati.

### Brihardanyaka Upanishad :

- Aham eva idagum Sarvam.



#### a) Anoh Aniyann :

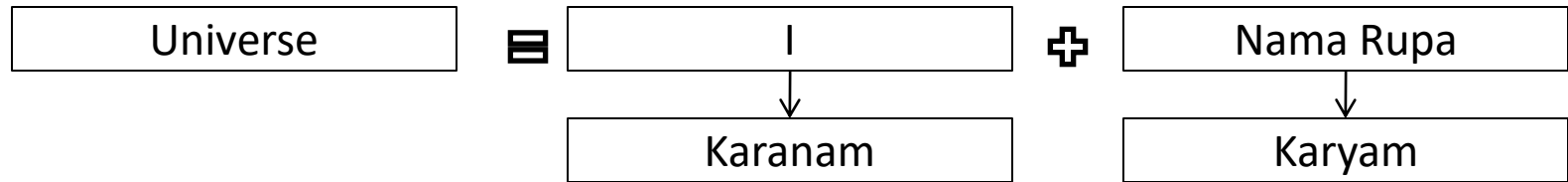
- Smallest Atom.

#### b) Tadvat Mahan :

- Biggest Galaxy.

### c) Aham Vichitram Visvam :

- I alone am manifold universe.
- No second thing in Universe.
- If there is second thing other than me in universe, I will have desire.



### Chandogyo Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ४

*ekena mrt-pindena sarvam mrnmayam vijnatam syat,  
vacarambhanam vikaro nama-dheyam mrttiketyeva satyam*

"Just as, my dear, by one clod of clay all that is made of clay is known, the modification being only a name, arising from speech, while the truth is that all is clay; [ VI – 1 – 4 ]

- Since what time I exist as Karanam?

### d) Anaadi, Aham Puranatah, Sanatanah – Ancient, before Big Bang.

### e) Aham Purusha :

- Pura iti – Purusa Thread behind universe Isness of Universe belongs to me. Remove gold from Chain... chain doesn't exist.

#### **f) Aham Isaha – Master :**

<b>Karanam</b>	<b>Karyam</b>
- Svatantram	- Paratantram
- Independently existent	- Dependently existent.
- Gold	- Chain
- Born free	- With Nama Rupa

- From my own standpoint – Shuddha chaitanyam. Ashabdam, Asparsham..

#### **g) Hiranmayah :**

- Self effulgent like Gold. Svayam Prakasha Rupaha.

#### **h) Shiva Rupaha : Mangala Svarupa**

- I am everything in creation is Sarvatma bavaha. Can't believe.

#### **Vedanta : Study dream :**

- Dream world is in form of thoughts. Have strong identification with Svapna Shariram.
- Disidentify and look at myself as waker, can say, I alone am in form of Svapna.
- I have form because of Deha Abimana. Transcend form and own up formless Sakshi Nature.

## Biggest obstacle in Vedanta : Deha Abhimana.

Gita :

क्लेशोऽधिकतरस्तेषां अव्यक्तासक्तचेतसाम्।  
अव्यक्ताहि गतिर्दुःखं देहवद्भिरवाप्यते ॥ १२.५ ॥

Greater is their trouble whose minds are set on the  
“Unmanifest” ; for the goal, the “Unmanifest,” is very  
hard for the embodied to reach. [Chapter 12 – verse 5]

## VERSE 21

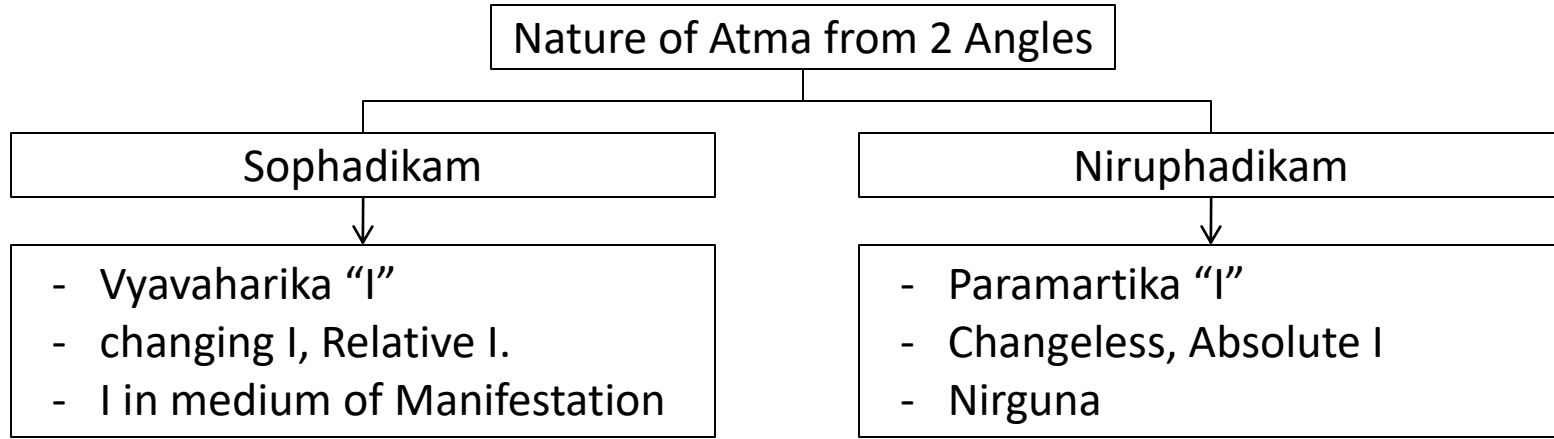
अपाणिपादोऽहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः ।  
अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित्सदाऽहम् ॥ २१ ॥

apāṇipādo'hamacintyaśaktiḥ paśyāmyacakṣuḥ sa śṛṇomyakārṇaḥ ।  
aham vijānāmi viviktarūpo na cāsti vettā mama citsadā'ham ॥ 21 ॥

**I am without hands and legs, of incomprehensible power. I see without eyes, hear without ears. Devoid of all forms, I am knowing (everything) and there is none that knows me. I am ever Pure-Knowledge.**



## Verse 21 :



### a) Aham – Apani Padah :

- Niravayaya Svarupa – without parts, limbs, hands – legs.
- **Mundak Upanishad :**

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादं ।  
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥६॥

yat tad adreśyam, agrāhyam, agotram, avarṇam,  
acakṣuḥ-śrotram tad apāṇi-padam,  
nityam vibhum sarva-gataṁ susūkṣmaṁ tad avyayam  
yad bhūta-yonim paripaśyanti dhīrāḥ.

That which is invisible, ugraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation.

- As Sukshma Shariram, endowed with Pancha Pranas, Dasa indriyas, Manaha.
- Reflected Consciousness = I – in Medium.

## b) Pasyami Achaksuh, Sa Srinomy – Akarnah... :

- As Original consciousness, don't have eyes, ears. But associated with Medium become Seer, hearer....

### Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः  
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah  
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 – Verse 2]

- Similarly extend to all Indriyas – Jnanenindriyas and Karmeindriyas.
- All because of unique power of Maya shakti.

### c) Aham vijanami – Vivikta Rupa Apramata :

- Not knower of varied forms. Through medium of intellect get status of knower.

Electricity by itself	Consciousness by itself
<ul style="list-style-type: none"> <li>- Not illuminator</li> <li>- Paramartika Drishtya</li> <li>- Apramata</li> </ul>	<ul style="list-style-type: none"> <li>- Not illuminator / knower.</li> <li>- Vyavaharika Drishtya – Pramata knower.</li> <li>- Knowerhood not my real nature.</li> <li>- Forgotten our real nature.</li> <li>- Create waking world, enter as Karta Bokta....</li> </ul>

- Moment I become dream Pramata, I lose sight of waker Pramata.
- What is greatness of Pramata?
- I am knower of everything.
- I am knower of everything. I am Apramata, never known object because I am subject.

#### d) Na Casti Vetta :

- Not as knower in absolute state.
- Who am I?
- What is the proof of existence of atma....

### e) Sada Aham Cit Asmi :

- Self proven, self evident conciousness, my intrinsic Nature.
- Only entity – self proven nature.
- In looking for proof, you presuppose concious entity.

### Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate  
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [Chapter 2 – Verse4]

- Pratibodha Veditam Matam – every experience reveals my existence.
- When am I of nature of Conciousness?
- **Sada Aham Cit Asmi** : Always Conciousness nature doesn't vary at any time – eternal.

## VERSE 22

वेदैरनेकैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ।

न पुण्यपापे मम नास्ति नाशो न जन्म देहेन्द्रियबुद्धिरस्ति ॥ २२ ॥

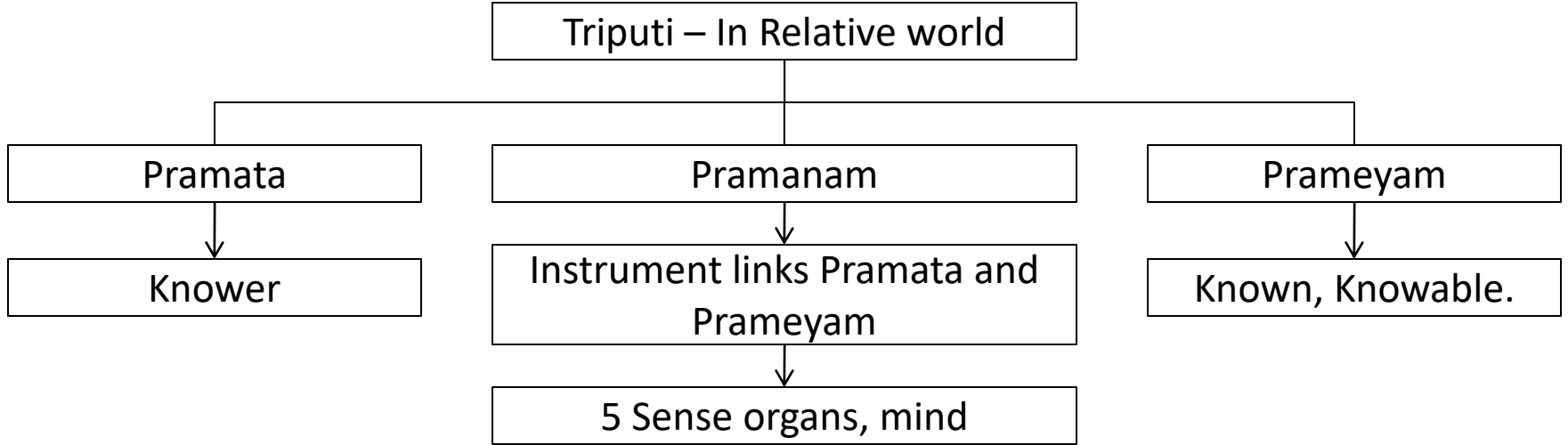
vedairanekairahameva vedyo vedāntakṛdvedavideva cāham |

na puṇyapāpe mama nāsti nāśo na janma dehendriyabuddhirasti || 22||

**I alone am the theme taught in the different Veda-s, I am the revealer of the Upanisad-s, the Vedanta and I alone am the real knower of the Veda-s. For me there is neither merit nor demerit. I suffer no destruction. I have neither birth nor body, nor sense organs, nor the mind-intellect equipment.**

## Verse 22 :

- I am everything, complete as Atma.



- Triputi belongs to only Vyavaharikam. In Absolute no triputi.

## Mandukya Upanishad :Verse 7

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न  
प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यम-  
व्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं  
शान्तं शिवमद्वैतं चतुर्थं  
मन्यन्ते स आत्मा स विज्ञेयः

nāntaḥ-prajñam, na bahiḥ prajñam, nobhayataḥ-prajñam,  
na prajñañā-ghanam, na prajñam, nāprajñam;  
adṛṣṭam, avyavahārayam, agrāhyam, alakṣaṇam,  
acintyam, avyapadeśyam, ekātma-pratyaya-sāram,  
prapañcopaśamam, śāntam, śivam, advaitam,  
caturtham manyante, sa ātmā, sa vijñeyaḥ.

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised.  
[Verse 7]

- I am neither Viswa, Teijasa, Pragma. Not Jagrat Pramata, Svapna Pramata, Sushupti Pramata. Triputi are my Veshams, incidental, not intrinsic.

### **Dream :**

- All in myself.
- Waker becomes dreamer.
- Atma becomes waker, dreamer, deep sleeper.

### **a) Aham eva Vedyah :**

- I am one to be known, Prameyam, Vigneyam – through what?

### **b) Vedaih – Anekaih :**

- Different veda Vakhyams.

### **c) Veda Vid :**

- Knower of Veda.

#### d) Vedanta Krid :

- I am revealer of Veda. Revealer is Guru, Acharya. Shastra coming from Srotriyam Brhama Nishtam is Pramanam. Vedanta Krid refers to Acharya, initiator of vedic teaching.
- Lord Shiva – 1<sup>st</sup> teacher.
- From original standpoint whats my nature? Goes forward – Adhyaropa – Reflected Conciousness and Goes backwards – Apavada – Original Conciousness.
- We transact as Reflected Conciousness.

#### e) Na Punyam – Na Papam :

- No merit – demerit.

#### Nirvana Shatakam :

न पुण्यं न पापं न सौख्यं न दुःखं  
न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।  
अहं भोजनं नैव भोज्यं न भोक्ता  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥४॥

Na Punnyam Na Paapam Na Saukhyam Na Duhkham  
Na Mantra Na Tiirtham Na Vedaa Na Yajnyaah |  
Aham Bhojanam Naiva Bhojyam Na Bhoktaa  
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||4||

(I have) neither virtue nor vice, nor pleasure nor pain, nor the sacred chants nor pilgrimage, nor the scriptures nor the sacrificial rituals, i am neither the act of enjoying, nor the enjoyable object nor the enjoyer. I am pure knowledge and Bliss, I am siva, the auspiciousness itself. [Verse 4]



- No Sanchita, Agami, No Birth, Nakshatram. Nakshatrams indicate not generate Punya Papam.

**f) Na Janma, Deheindriya, Buddhi... Asti...**

- No Birth, death.
- Na Deha, Indriyas – negates then at Vyashti level.

## VERSE 23 & 24

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।  
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca ।  
evam veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

**For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman.**

## **Verse 23 : Important Verse**

- Negation of Samashti level.

### **a) Na :**

- Bumih → Earth
- Apah → Water
- Vahnih → Fire
- Anilah → Air
- Ambaram → Space, Sky, Ether

## **How Sruti Negates?**

### **Vedanta Law :**

- It is solidly experienced, Sruti negates means it belongs to lower order of reality. Experienced is Unreal, false.

### **Example :**

- Swapna – w.r.t. waker.
- Swapna Negated.
- W.r.t. Atma, Waking, Dream, Sleep negated.
- Lower order called Mitya.

## Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।  
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,  
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – 1 – 11]

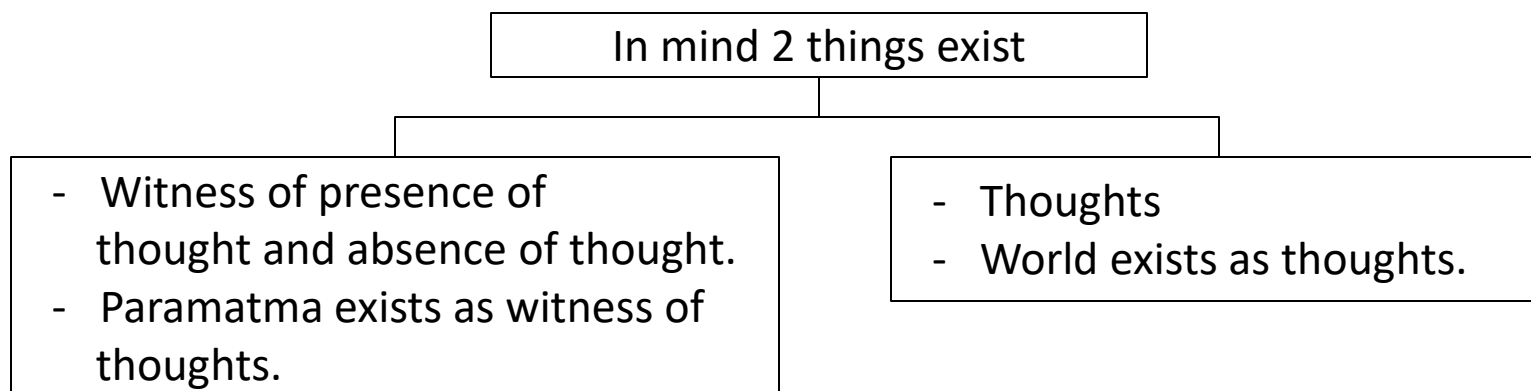
- From Non – waker chaitanyam standpoint / Drishti.

### b) Evam Paramatma Rupam Veditva :

- Know Nature of Paramatma by Adhyaropa, Apavada.

### c) Guha Sayam :

- That Paramatma obtained in mind of everyone, Assessible in mind. Guha = Mind!
- In what way Paramatma is Available?



- That consciousness principle which is aware of minds appearance in Jagrat, Svapna and non-appearance in sushupti is the Sakshi.
- How many Sakshis?

**d) Nishkalam :**

- Indivisible – like space. Therefore nondual.
- Kala = Division.
- Space one, container bodies many, sakshi one.

**e) Advitiyam :**

- Nondual, Since it is divisionless, only one.

## Adhyaropa – Apavada – Clay – Pot

Adhyaropa		Apavada	
(1)	(2)	(3)	(4)
<ul style="list-style-type: none"> <li>- Pot = Effect = Karyam</li> </ul>	<ul style="list-style-type: none"> <li>- Clay is cause of Pot</li> </ul>	<ul style="list-style-type: none"> <li>- No substance called Pot other than clay.</li> <li>- Weight, tangibility, touch, visibility belongs to clay.</li> <li>- Substantially belongs to clay alone.</li> <li>- Negate Pot as Substance.</li> <li>- Pot is Nama, Rupa.</li> <li>- Only clay is available as substance.</li> <li>- No Karya, Karana Sambanda with one substance clay.</li> <li>- Karanam status Negated.</li> </ul>	<ul style="list-style-type: none"> <li>- What is left behind?</li> <li>- Karya – Karana Vilakshana clay alone left behind.</li> </ul> <p><b>Conclusion :</b></p> <ul style="list-style-type: none"> <li>- Before clay was, is in between, later clay is.</li> <li>- No plurality of pots, only one substance clay exists.</li> </ul>

Adhyaropa – Apavada – Brahman – Jagat			
Adhyaropa		Apavada	
Stage 1	Stage 2	Stage 3	Stage 4
<ul style="list-style-type: none"> <li>- World is a product.</li> <li>- Jagat is Karyam, creation, effect.</li> </ul>	<ul style="list-style-type: none"> <li>- Brahman – Conciousness principle is cause of Jagat.</li> </ul>	<ul style="list-style-type: none"> <li>- There is no substance called world.</li> <li>- Visibility, tangibility, Solidity belongs to Substance Brahman.</li> <li>- Brahman alone exists.</li> <li>- Brahman's Karanam status negated is not a substance, only a name and form.</li> </ul>	<ul style="list-style-type: none"> <li>- What is left behind?</li> <li>- Karya – Karana Vilakshana Brahman is left behind.</li> <li>- Before Brahman is, in between is, will everbe....</li> <li>- What is happening in between?</li> <li>- Jiva, Jagat, Ishvara is Nama, Rupa.</li> <li>- Arrives and departs.</li> <li>- I am essence, non-changing Brahman.</li> </ul>

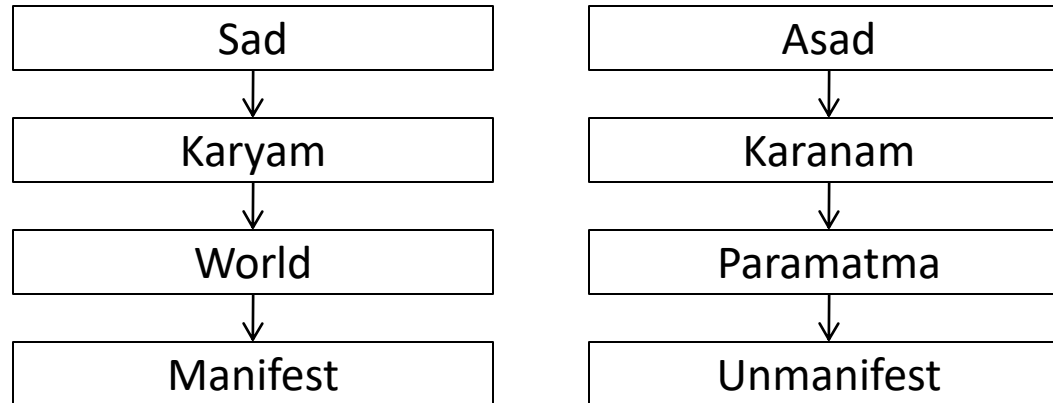
## Verse 24 :

### a) Samastha Sakshim :

- Witness of everything within mind and external world. Both for subjective and objective universe it is Sakshi.

### b) Sad – Asad Vihinam?

- Karya Karana Vilakshanam.



### c) Suddham :

- Free from Papam – Punyam, Sanchita, Agami, Prarabda. Don't require purification of Atma but of the mind instrument.
- Because of ignorance, there was a notional difference.
- Wisdom based attitudinal change is Moksha, freedom – Jeevan Mukti.



- Ever pure, come to know this Paramatma Rupam as myself.
- I am that consciousness.
- What is the Phalam?

#### **d) Svayam Atma Rupam Prayati :**

- Oneness with Paramatma is the result. By knowing Paramatma Rupam I become one with Paramatma.
- Jivatma was one with Paramatma before, now, ever will be will Paramatma the creator.
- Because of ignorance there was a notional difference.
- Wisdom based attitudinal change is moksha, freedom – Jeevan Mukti.

#### **Aim of Kaivalyo Upanishad :**

- To give Kaivalyam, nondual status to seeker through knowledge.
- Seeker gets the knowledge and is set free.

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# KAIVALYA UPANISHAD

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## PHALA PRAPTI

## PHALA PRAPTI - 1

यः शतरुद्रीयमधीते सोऽग्निपूतो भवति,  
सुरापानात्पूतो भवति,  
ब्रह्महत्यात्पूतो भवति,  
कृत्याकृत्यात्पूतो भवति,  
तस्मादविमुक्तमाश्रितो भवति।  
अत्याश्रमी सर्वदा सकृद्वा जपेत् ॥ ( फ.प.-१ )

*Yah śatarudrīya-madhīte so-'gnipūto bhavati,  
surā-pānāt-pūto bhavati,  
brahma-hatyāt-pūto bhavati,  
kṛtyā-kṛtyāt-pūto bhavati,  
tasmād-avimuktam-āśrito bhavati,  
atyāśramī sarvadā sakṛdvā jayet.*

**He who studies the Satarudriya becomes purified by fire, is purified from the sin of drinking, is purified from the sin of killing a brahmana, is purified from sin arising from all commissions and omissions. Therefore, he gains his refuge in the One who never leaves the Truth Consciousness, Siva, the Supreme Self. One who belongs to the highest order of Life should repeat this always or at least once (a day).**

## **Part II :**

- Some seekers can't grasp subtle teaching. Brahman Satyam Understood. Jagat is Mitya not convinced.
- Upanishad suggests Pancha Maha Yagya lifestyle (Deva, Pitru, Brahma, Buta, Manushya Yagyas).
- Here Brahma Yagya – Chanting of Sri-Rudram of Yajur Veda suggested.

## **List of Papams :**

### **a) Agni Putho Bavati :**

- Disrespect to sacred fire. Put off fire by milk.

### **b) Surapana Putho Bavati :**

- Smelling Liquor.

### **c) Brahma Hathya Putho Bavati :**

- Disrespect to Sadhus.

### **d) Krutya, Akrutyat – Putho Bavati :**

- Krityam – Omissions – Whats to be done, not done.
- Akrityam – Commissions – Whats not to be done, done.
- Parayanam puts me under direct protection of Lord shiva, come under shelter of Kasi Vishwanatha.

## PHALA PRAPTI - 2

अनेन ज्ञानमाप्नोति संसारार्णवनाशनम् ।  
तस्मादेवं विदित्वैनं कैवल्यं फलमश्नुते  
कैवल्यं फलमश्नुते इति ॥ ( फ.प.-३ )

*Anena jñānam-āpnoti saṁsārārṇava-nāśanam,  
tasmād-evam viditvainam kaivalyam phalam-aśnute  
kaivalyam phalam-aśnuta iti.*

**By this one attains the knowledge that destroys the endless experience of change (repeated transmigration). Therefore, having experienced this, one attains the fruits of liberation (Kaivalya) ; indeed, one attains Kaivalya.**

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# **KAIVALYA UPANISHAD**

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## **SUMMARY REVISION**

## Kaivalya Upanishad – Summary Revision

Verse 1 - 4

Sadhana + Sadhyam

Sraddha Bakti  
Dhyanam Tyagam +  
Moksha

Verse 6 - 10

Brahma Jnanam

30 Indicators

Verse 18 - 23

Song of Fulfillment

28 Indicators

Verse 5

Meditation Process

Verse 11

How to Meditate  
(Arani – Process)

Verse 12 - 17

Main Teaching

Avasta Traya - Vichara

Conclusion

Chant Rudram

## **KAIVALYA UPANISHAD**

### **“Know Brahman + Gain Immortality”**

#### **Highlights :**

##### **1) Verse 14 + 15 :**

- Most Important – Resolution in Brahman / Birth of Jiva + Ishvara from Brahman.

##### **Verse 16 + 17 :**

- Brahman – the substratum of all is the same as the Consciousness which is the witness of all the three states of experience.



## Who is Brahman?

2)

Verse	S. No.	Brahman
6	1.	Source of all
	2.	Incomprehensible
	3.	Unmanifest
	4.	Many formed
	5.	Auspicious
	6.	Tranquil
	7.	Immortal
	8.	Beginningless
	9.	Middleless
	10.	Endless
	11.	Nondual
	12.	All pervasive
	13.	Consciousness
	14.	Ananda
	15.	Formless
	16.	Wonderful

	Verse	S. No.	Brahman
3)	7 & 8	17.	Siva
		18.	Brahma
		19.	Vishnu
		20.	Imperishable
		21.	Self effulgent
		22.	Prana
		23.	Time
		24.	Moon
		25.	Indra
4)	9	26.	Past, Present, Future
		27.	Eternal
		28.	Transcends Mortality
5)	10	29.	Oneself in all beings
		30.	All beings in oneself.

## 6) Verse 11 :

- **How to Meditate & Burn down Bondage :**

Lower Arani                      →              Mind

Higher Arani                    →              Omkara.

## 7) Verse 12 :

- Delusion                      →              Maya
- Waking                        →              Attains fulfillment through sense object.  
Sukla Prapti – Objective world.

## Verse 13 :

- Dream                         →              Pleasure in subjective world.

## Verse 14 :

- Sleep                         →              Nature of Ananda... overpowered by ignorance.
- 3 states of experience.
- 3 Worlds resolve into that Jiva which is indivisible consciousness and Ananda, the substratum of all.

## 8) Verse 15 :

- Wakes up because of Karma in this Body or next body.
- From that indivisible Consciousness Jiva – are born Prana, Mind, Sense Organs, Space, Air, Fire, Water and the Earth – which is supporter of all.

## 9) Verse 16 :

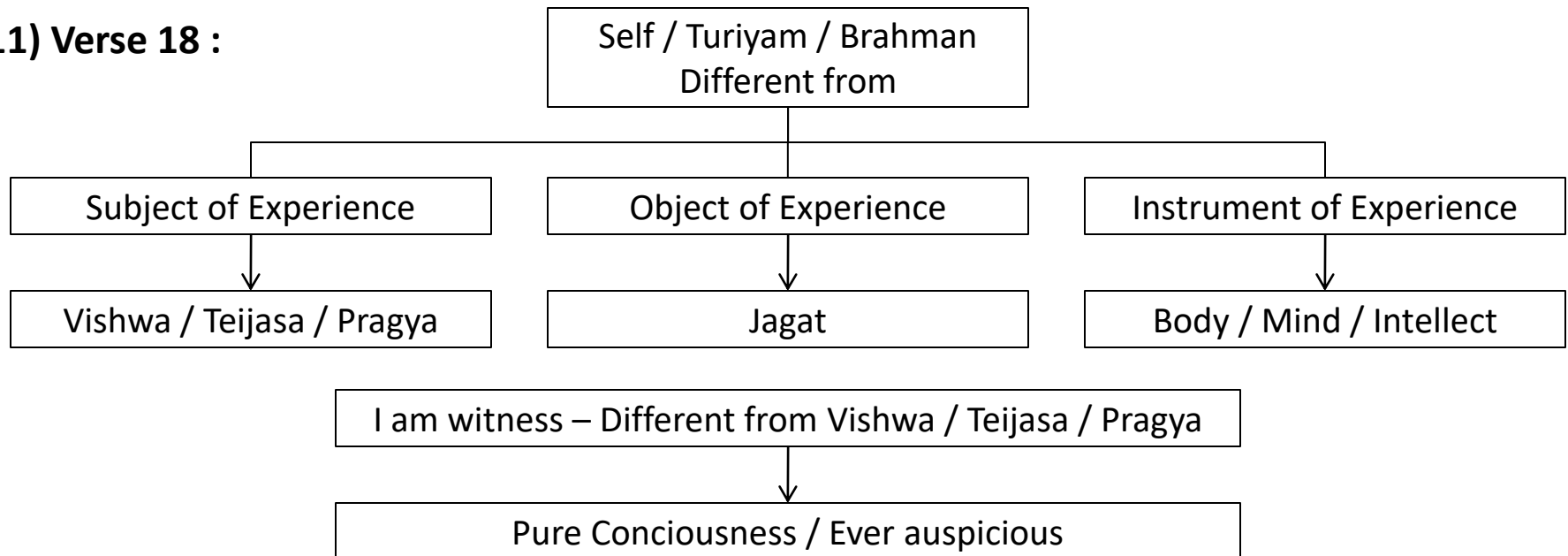
- You are that Brahman, self of all... abode of all, subtler than subtlest.

## 10) Verse 17 :

- **Students realisation :**

“Knowing Brahman – one who is liberated from all Bonds.”

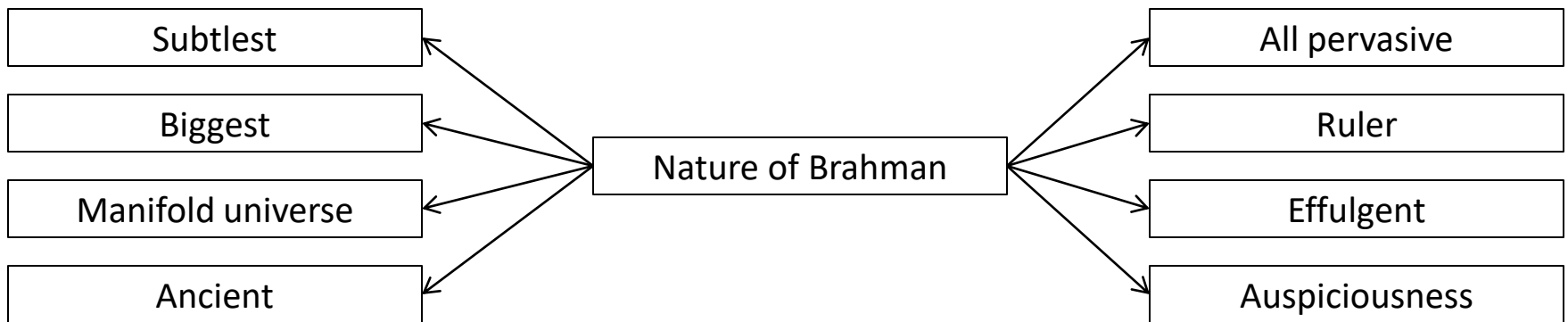
## 11) Verse 18 :



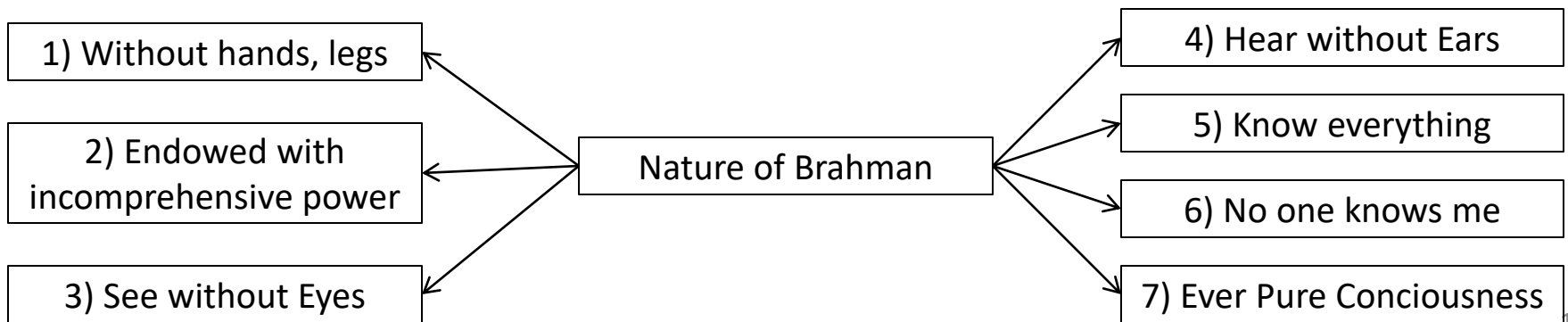
## Verse 19 :

- Mayi Sakalam Jatam → Born in me alone
- Mayi Sarvam Pratisthitam → Based in me alone
- Mayi Sarvam Layam yati → Resolve in me alone
- I am “Nondual Brahman”.

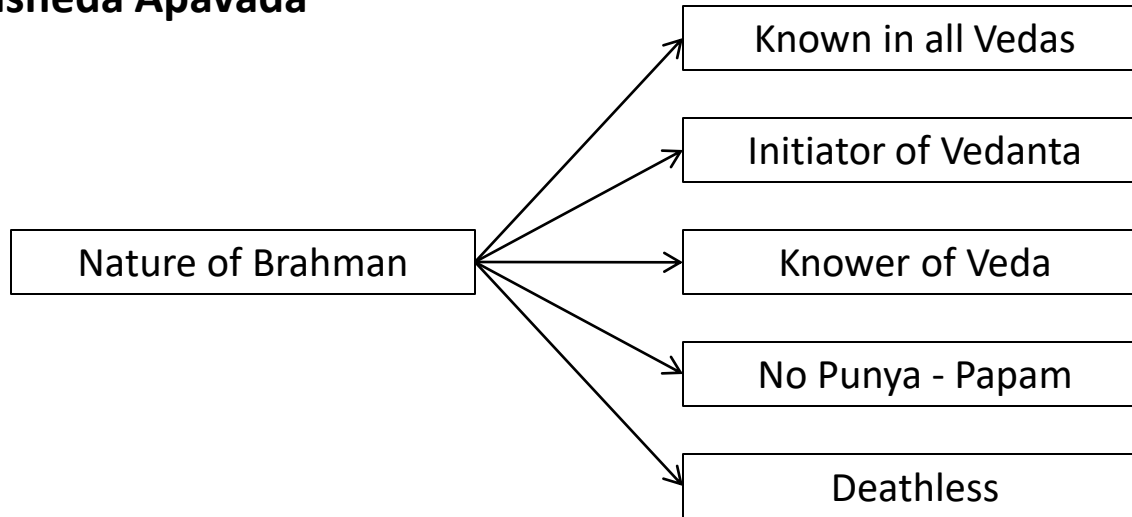
## Verse 20 :



## Verse 21 :

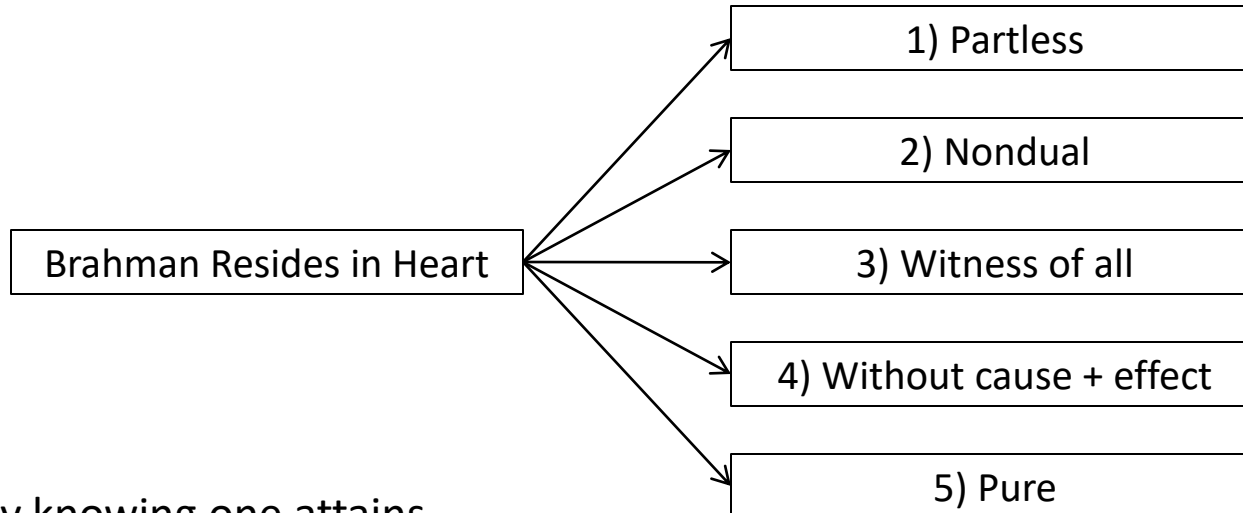


## Verse 22 : Nisheda Apavada



- Body sense organs, intellect do not belong to me.
- Earth / Water / Fire / Space / Air – Doesn't belong to me.

## Verse 23 :



- By knowing one attains.

**Verse 24 :**

- Chant Rudram, become free of all sins, come under shelter of Lord Siva.

**Verse 25 :**

- By Chanting Rudram, one destroys Atma Pranam, which is destroyer of the Ocean of Samsara.
- One attains fruit of libration, Moksha, Kaivalyam.